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VOL. LXXXV

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No. 11

EDITORIALS & COMMENTS

"The Rector Will Preach"

SOME years ago, at one of our summer Church conferences, a class was conducted by a popular and very energetic bishop who had brought new life to his own jurisdiction, and was filled with suggestions as to how others might profit by his methods and experience. His talk on parish advertising is well remembered by one, at least, of his hearers. He believed, as most of us do, that publicity has a legitimate place in the work of the Church. He saw, too, as many others have recognized, that a great many of the advertising methods used by our parishes are quite ineffective, being, in many instances, unwise utilization of valuable space and opportunity. One of the Bishop's suggestions had to do with newspaper and church-yard bulletin board advertising of Sunday services. He advocated the citing of something that will really attract the readers instead of the unchanging schedule of services and meetings. "Just how much do you think it will interest your readers," he asked, "to read that at the 11 o'clock service next Sunday in your church the rector will preach?" The Bishop smiled at his point, and so did his hearers, but it might not be amiss to revalue the criticism. Is it wise or absurd to announce that next Sunday, and next Sunday, and so on, "the rector will preach"?

The reply must come in an explanation of the office of rector. And for answer let us examine some of the official statements of the Church:

Canon 20 states that of which most adult parishioners are aware, namely, that the rector is one chosen by the vestry. And the vestry consists of the elected representatives of the layfolk of the parish. The priest, favorably considered, must be reported by name to the bishop, but the latter may object to the election only if some truly serious impediment seems evident. Hence, the rector comes to his cure with more congregational sanction than episcopal direction. They who choose him are to be his neighbors of every day.

Canon 21 decrees that in the rector are vested the control of the worship and the spiritual jurisdiction of the parish. The designation of the boundaries of a parish is one of the most important and most challenging definitions to be found in the legal language of the canons. No. 57, section III, sub-section ii, states that "if there be but one Church or Congregation within the limits of (a) village, town, township, borough, city . . .

the same shall be deemed the Parochial Cure of the Minister having charge thereof. If there be two or more Churches or Congregations therein, it shall be deemed the Cure of the Ministers thereof."

THERE is, further, the Office of Institution of Ministers into Parishes or Churches, printed in the Book of Common Prayer, pages 564 through 568.* The Bishop's certificate officially and publicly licenses the rector-elect to perform the office of a priest in the cure to which he has been called. He is declared to be "possessed of full power to perform every Act of sacerdotal Function among the People of the same." The term of office is unlimited; the implication is that it is for life; "until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation." This office, one of the most beautiful and significant in the Book of Common Prayer, provides for the congregation, for the people of the parish, for all those within the cure of the rector-elect, to witness his public declarations and promises concerning the work upon which he then enters. Here the provision of Canon 57, previously referred to, is reflected in the charge of the Diocesan that the rector remember that he has jurisdiction "in leading the devotions of the people and in exercising the discipline of the Church." Certainly there is no more moving expression of distinctly personal nature in our Prayer Book than the audibly-voiced supplication of the newly-instituted minister, which is printed at the bottom of page 567.

The Office of Institution refers to the minister concerned as "Priest and Rector." We are here considering briefly something of the significance of a rectorship. As to the "Order of Priesthood," our familiar Book of Common Prayer includes, also, the Office of "The Form and Manner of Ordering Priests" (pages 535 ff.). It may happen that the ordinand will devote his entire ministry to such extra-parochial work as teaching in a school or seminary, yet the Church and the Office look forward, as a usual exercise, to the pastoral ministry in the cure of souls. The Gospel of the Office emphasizes the shepherding aspect of the ministry, and of the eight questions put to the candidate by the

* Page references throughout are to the Morehouse Cleartype edition, since beyond the Psalter paging in various editions of the Prayer Book is not uniform.

bishop ordaining, four of them contemplate that use of the ministry which we know as a rectorship. Here, in these answers, are the most solemn and profound promises ever to be made by the ordinand, touching his ministry in the Church. This is the one who later comes to be the rector of a parish.

THE Rector Will Preach." It is, indeed, an announcement quite devoid of anything sensational. But, if that be the test of worthwhile advertising in parochial work, then it is better to scrap all our publicity plans. The Church exists for the spiritual edification of the community, not for its entertainment. While it is, unquestionably, an excellent arrangement to have visiting preachers in our pulpits on certain occasions, their appearances should not detract from the parishioners' appreciation of the priest in charge, the rector; rather, they should enhance it. The visiting clergyman may, and very likely will, bring a differently expressed message, a new idea, but it is the rector and not the visitor who is the better judge of just how fully the latter's words apply or may be applied. It is the rector from his stall, and not the visitor from the pulpit, who looks out over the congregation with an understanding mind and with pastoral concern. Probably, to the extra-parochial preacher most of his auditors are strangers. The rector knows the sorrows and joys of his people, their problems, their victories, and their failures. The longer his tenure of office, the stronger and the more cherished is the bond between them. Perhaps the visitor is a famous clergyman, more widely known than the rector ever will be; perhaps he is a brilliant scholar whose scholastic and honorary degrees are conspicuous and impressive compared with the parish priest's lack of any; perhaps he comes with a vitalizing message which kindles anew the hearts of the congregation as for long they have not been touched. And so on. Yet there remains the fact that the visitor is a visitor; he does not live among this people. If there creeps into the mind of any hearer the wish that this man might be heard here more frequently, he should recognize the possibility that the favorable impression made in a brief visit cannot be guaranteed to endure under the test of daily fellowship.

"The Rector Will Preach." The very familiar voice will, in all probability, sound quite the same as it has on many, many previous Sundays. Perhaps one feels that he could, with a measure of success, predict the nature and content of the sermon. But this man is the rector. At least two offices of the Prayer Book define his place; the canons, the laws of our communion, reveal the legal status which is his; the increasing record of the years witnesses to his position in the hearts of his people. No one, more satisfactorily accredited, can minister in the Church to lead the people committed to his care in the development of the spiritual life. Only he is their shepherd; only he knows his sheep by name and even more fully. What, then, can be more spiritually significant than that it is he who is scheduled to preach to his people this Sunday, and the next, and the next? . . . Fully considered, this seems to us good publicity.

IN ANOTHER column we are printing the full text of an important statement adopted by a group of advocates of limitation of armament who have formed themselves into a group which they call a Study Conference on Disarmament and which meets bi-weekly in New York City under the chairmanship of James G. McDonald, chairman of the board of directors of the Foreign Policy Association. The group is not a radical one. It includes such

prominent advocates of world peace as the Hon. Alanson B. Houghton, former Ambassador to Great Britain; James T. Shotwell, director of the Carnegie Endowment for International Peace; Sidney L. Gulick, secretary of the Commission on International Justice of the Federal Council of Churches. Our own Church is adequately (though unofficially) represented by the Rev. C. Rankin Barnes, acting executive secretary of the Department of Christian Social Service of the Church, as well as by Mr. Houghton and other lay members.

The statement, which is addressed to President Hoover, is in anticipation of the 1932 World Disarmament Conference at Geneva. It urges upon the American government adherence to a thorough-going policy of budgetary limitation of armaments by mutual agreement among nations, with the appointment of a Permanent Disarmament Commission to watch over the execution of the treaty and of the Kellogg Pact. It also calls for ratification of the World Court protocols before the opening of the Conference—a large order, considering that Congress does not meet until December.

With most of the recommendations of this study group we are in thorough agreement. No one who has followed the unsettled course of events since November, 1918, as shown, for instance, in such a book as *Since Then*, by Sir Philip Gibbs, can be blind to the fact that the peace of the world is a very uncertain factor if the race for armament continues, and if Europe becomes again the armed camp that it was in 1914—and is rapidly approaching in 1931. We heartily endorse the three general aims stated by this group, and we also agree with the general tenor of the program they have outlined. At the same time we think it should be clearly recognized that each nation, and particularly such a far-flung nation as our own, should be permitted to maintain a military and naval establishment adequate to the enforcement, if need be, of peace within its own borders and on its frontiers.

We commend the report of this study group to our readers, that they may give it their earnest and prayerful consideration and may aid in the formation and expression of a public opinion to back any reasonable steps that may be taken by the Geneva Conference looking toward the maintenance of the peace of the world.

THE retirement of John M. Glenn as director of the Russell Sage Foundation marks the conclusion of a notable term of service to one of the outstanding contributions in the cause of practical, scientific, social welfare. This great Foundation established in 1907 for "the betterment of social and living conditions" was the first of the great endowments to be created for these purposes. Mr. Glenn, who had earned a splendid reputation for his social work in Baltimore, was called to inaugurate and organize this pioneer work and this he did with such far-seeing vision and sound common sense that today the Sage Foundation stands in the very forefront of such undertakings. Mr. Glenn has also made substantial contributions to the cause of Christian social service in the Church, having been a useful member of the original Commission on Social Service appointed by General Convention and of the national department when organized under the Presiding Bishop and Council. He still retains his membership in this body, as in the similar department of the diocese of New York. Mr. Glenn retires from the Foundation full of years and of honors amid the plaudits of his fellow workers and his fellow Churchmen.

Looking Toward the
1932 Disarmament
Conference

A STATEMENT ON DISARMAMENT

IN VIEW of the conferences now being held by the President with Secretary of State Stimson, Ambassador Hugh Gibson, Senator Dwight W. Morrow, and others, with the view of formulating the policy to be pursued by the United States at the forthcoming World Conference on Disarmament, to be held at Geneva early next year, sixty-six officials and members of thirty-eight national organizations, in a statement addressed to President Hoover and recently made public, urged the government of the United States to exert every influence at its command to insure the success of the Geneva parley. The full text of this statement, which has already been mentioned in our columns, is as follows:

"The approaching Disarmament Conference marks the most important crisis in world history since Versailles. Upon its outcome will depend not only the hopes of the peoples of the world for relief from the increasing burden of armaments, but also the course of international relations for a generation to come.

"The disarmament of Germany was imposed by the Treaty of Versailles as the first step toward a general reduction and limitation of armaments. The preamble to Part V of the Peace Treaties, including the Treaty of Berlin between the United States and Germany and the letter of Clemenceau to the German delegation, written June 16, 1919, on behalf of the Allied and Associated Powers, contain a moral, if not a legal obligation to disarmament. The General Disarmament Conference has been called for February 1932 to carry out this obligation to which the United States, as well as all members of the League of Nations, is committed. Members of the League are further committed by Articles VIII and IX of the Covenant, which makes the reduction and limitation of armaments one of the first tasks of the League.

"If the General Disarmament Conference does not bring about a substantial reduction of armaments, the whole organization of the world for peace will be endangered. The German delegation repeatedly warned the Preparatory Commission that a failure to reduce would make it impossible for Germany to sign the final disarmament treaty. Even sincere advocates of peace in Germany have declared that in this event Germany would withdraw from the League of Nations. Some German groups go further and urge the re-arming of Germany, which might precipitate an acute international crisis and would almost inevitably presage a return to the system of an armed balance of power in Europe.

"Fifty-eight nations of the world through the Kellogg-Briand Pact have renounced war as an instrument of national policy, and have agreed that the settlement of all international disputes shall never be sought except by pacific means. This Pact logically calls for immediate steps toward general disarmament and requires nations to put the same reliance for security in their Peace Treaties that they have hitherto put in military alliances and armaments.

"I. We believe that an effective disarmament treaty should achieve three general results:

- "1. Recognition of the principle that all nations—including Germany and the other powers already disarmed by the Treaties of Peace—are entitled to equality of treatment.
- "2. Drastic reduction of land, naval, and air armaments, and not mere limitation at existing levels.
- "3. Provision for the continued progressive reduction of land, sea, and air armaments by further international agreements.

"II. In order to achieve these results we urge upon our government the following program:

- "1. We urge that the government of the United States exert every influence at its command to insure the success of the Disarmament Conference. The United States cannot afford to take the stand that limitation of land and air armaments are purely matters of European concern. The United States has a vital concern in and a definite responsibility for the preservation of peace, which would be jeopardized by the failure of this Conference.
- "2. We urge the United States not only to formulate a constructive disarmament policy, but also to give serious consideration to proposals made by other nations which promise reduction in armaments. The policy of the United States should include:
 - "A. Acceptance of the principle of budgetary limitation, including all expenditures on land, sea, and air forces as a whole, and on material (ships, guns, aircraft, etc.) of each force separately.
 - "B. Proposals for a drastic cut in total expenditure, such as 10 per cent a year for five years; and continued advocacy of direct limitation and reduction of the weapons of land warfare, which are not so limited in the Draft Treaty.
 - "C. Proposals for further direct reduction of naval armaments, including the abolition of submarines and of all surface war vessels over 10,000 tons and the reduction in aircraft carrier tonnage.

"D. Prohibition of the preparation for and use of poison gas and bacteriological methods of warfare.

"E. Acceptance of the establishment of a Permanent Disarmament Commission to watch over the execution of the Treaty.

"3. We urge the United States to formulate a policy setting forth what steps we would be prepared to take to preserve the peace in case of a threatened violation of the Kellogg Pact. We believe that the first step toward making the pact more effective would be to provide by treaty agreement for conference with the other Powers.

"4. We urge the appointment of the strongest possible delegation to the General Disarmament Conference, composed of civilians, with at least one outstanding statesman not officially connected with the government.

"5. We believe that the United States should give evidence of its confidence in the settlement of international disputes by peaceful means, by ratifying the World Court Protocols before the opening of the General Disarmament Conference."

THE above statement is signed by the following and others as individuals and not on behalf of their organizations:

C. Rankin Barnes, acting executive secretary Department of Christian Social Service of the National Council; Roswell P. Barnes, director the American Community.

Mrs. F. S. Bennett, vice president National Conference on the Cause and Cure of War; Algernon D. Black, Peace Education group of the New York Ethical Society; Henry Cadbury, chairman, American Friends Service Committee.

Robert J. Caldwell, committee on Educational Publicity, Anglo-American Committee; Mrs. Anne M. Cohn, chairman Women's Peace Society; Samuel Colcord, committee on Educational Publicity.

Max C. Currick, chairman committee on International Peace of the Central Conference of American Rabbis; Mrs. Bertha L. Darling, first vice chairman Women's Peace Society.

Dorothy Detzer, executive secretary Women's International League for Peace and Freedom; John Dewey, chairman National Committee of the League for Independent Political Action; Robert C. Dexter, secretary Department of Social Relations of the American Unitarian Association; Stephen P. Duggan, director Institute of International Education.

Theresa Mayer Durlach, World Peace Posters, Inc.

Mrs. Kendall Emerson, chairman Public Affairs Committee of the National Board of the Young Women's Christian Association; Alvin C. Goddard, executive secretary World Peace Commission of the Methodist Episcopal Church; Sidney E. Goldstein, rabbi Free Synagogue of New York State; Anthony Gorton, executive secretary New York Branch of the Women's International League for Peace and Freedom; Mrs. Annie E. Gray, executive secretary Women's Peace Society.

Sidney L. Gulick, executive secretary Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America; Heber Harper, professor Teachers' College, Columbia University.

May Bell Harper, director Department of International Relations of the National Woman's Christian Temperance Union.

Hon. Alanson B. Houghton, chairman Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America; former Ambassador of the United States to the Court of St. James; Jessie Wallace Hughan, secretary War Resisters League.

Edith Jonas, chairman Student Clearing House Committee.

Mrs. Orrin R. Judd, president Council of Women for Home Missions. Mrs. Samuel Kuble, chairman National Committee on Peace of the National Federation of Temple Sisterhoods; John Howland Lathrop, director American Unitarian Association; chairman Executive Committee of the National Committee on the Churches and World Peace; Frederick J. Libby, executive secretary National Council for Prevention of War; Frederick Lynch, secretary Anglo-American Committee.

Mrs. Oscar S. Marx, national chairman Department of Peace of the National Council of Jewish Women; J. B. Matthews, executive secretary Fellowship of Reconciliation.

James G. McDonald, chairman Board of Directors of the Foreign Policy Association, Incorporated; Mrs. Laura Puffer Morgan, associate secretary National Council for Prevention of War; Edna U. Necarsulmer.

Ray Newton, secretary Peace Section of the American Friends Service Committee; Vincent Nicholson, chairman Peace Section of the American Friends Service Committee; Esther G. Ogden, secretary Foreign Policy Association.

Kirby Page, vice chairman Fellowship of Reconciliation.

Lena M. Phillips, chairman International Relations Committee of the National Federation of Business and Professional Women's Clubs; Clarence E. Pickett, executive secretary American Friends Service Committee.

David Porter, executive secretary of the Student Division of the National Council of the Young Men's Christian Associations; Charles Francis Potter, founder and leader First Humanist Society of New York. Elinor K. Purves, chairman Committee on International Relationships of the Council of Women for Home Missions; F. W. Ramsey, general secretary National Council of Young Men's Christian Associations; Raymond T. Rich, director World Peace Foundation.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

GOD'S PROMISES

July 12: Sixth Sunday after Trinity

READ II Peter 1:1-8.

OVER sixty years ago the Rev. J. R. Macduff wrote three little devotional books with a reading for every day—*The Words of Jesus, The Mind of Jesus, and The Faithful Promiser*. Doubtless they are now out of print, but they gave much comfort and inspiration to many. *The Faithful Promiser* seems to emphasize the words of today's Collect wherein we pray that we may obtain God's promises which exceed all that we can desire. We rest, and rightly, upon His promises. Some of them have a partial fulfilment in this life where we are being educated, and some refer to the life to come, but they are all blessed messages upon which we can rely, for "He is faithful that promised" (Hebrews 10:23) and "He will do exceeding abundantly above all that we ask or think" (Ephesians 3:20). It is a good plan to fall asleep at night with one of God's promises upon our lips and in our thoughts.

Hymn 220

Monday, July 13

READ St. Matthew 11:28-30.

THESE "comfortable words" which are spoken in our Holy Communion service are very precious to us. "Grieved and wearied with the burden of our sins," we rejoice in the declaration of Absolution, but we long to hear the Master's voice, and when the promise is spoken—"I will refresh you"—we are quite ready to lift up our hearts unto the Lord. Thank God for our precious heritage in our service for the Holy Communion! We need rest, and here it is promised. We need to be refreshed, and the Bread of Life is given. We can rely upon the immediate fulfilment of His promise, and with it comes an assurance of a still greater fulfilment when we shall sit down at the Marriage Supper of the Lamb (Revelation 19:9). The dear Lord asks us to claim His blessing. In the rush and struggle of life He bids us draw near with faith and take this Holy Sacrament to our comfort, and His gracious promise, which is "Yea" and "Amen" (II Corinthians 1:20), fills us with new life.

Hymn 333

Tuesday, July 14

READ Deuteronomy 33:25-28.

AS THY days, so shall thy strength be." How often must the devout Israelite have rested upon that gracious promise! And it has come down to us with Christ's endorsement (St. Matthew 6:34). It drives away worry and apprehension of evil. It assures us of the presence of God. It proclaims His ruling in the affairs of men, and it bids us live "just for today." We are too ready to anticipate trouble and to fight our battles before the enemy has appeared. It was a great message for the Israelites, and it speaks to us today, that when the manna came to the people in the wilderness they were commanded to gather enough for only one day. So in the Lord's Prayer we pray, "Give us this day our daily bread." It is worry, not work, that wearies us. And the Master speaks with quieting voice: "Be not afraid, only believe."

Hymn 36

Wednesday, July 15

READ St. Luke 22:31-34.

JESUS CHRIST praying for Peter! And so He prays for us. But what a tremendous battle—Satan tempting, and the Son of God praying! That should assure us of victory. Notice that the Master did not pray that Peter should not fall, but that his faith should not fail. We would have expected that the prayer, after the warning, might be to keep Peter from falling, but sometimes it is better for us to fall than that we may realize our

weakness. Peter thought he was strong enough: "Lord, I am ready!" He did not cry, "Lord, keep me from denying Thee!" The all important thing is to keep our faith in Christ's power and pardon and love, else all is lost. But the promise that He who is the Son of God will pray for us is a wonderful inspiration. He cares. He will not cast us off. His compassions fail not. We are "kept by the power of God" (I Peter 1:5). "When my foot slipped, Thy mercy, O Lord, held me up" (Psalm 94:18). "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Psalm 116:8).

Hymn 496

Thursday, July 16

READ Isaiah 40:27-31.

HERE is the Christian pilgrim's assurance as he goes on his way toward the Promised Land. He plods along and his progress seems slow and dangers are on the right hand and on the left. But "he shall walk and not faint." It is the vision of the end that calls and it is the Lord who leads, going before us as of old the shepherd went before the sheep. Sometimes it seems like a "long, long trail." At other times the feet are winged and the heart sings. It is a wonderful journey, made so by the presence of Him who is a cloud by day and a pillar of fire by night. Even when we cannot see Him or hear His voice, He is near. But we must "wait" upon Him. We can talk to Him and He to us as we journey. The companionship of Christ is the dearest secret of the soul. "To whom art thou speaking," the enemy taunts, and we answer not, but clasp more tightly the hand of Him who is closer than a brother (Proverbs 18:24).

Hymn 212

Friday, July 17

READ Isaiah 1:16-18.

HERE is the Old Testament gospel given through the Spirit by the gospel prophet. It was a promise to be fulfilled centuries later and it is a promise fulfilled for us centuries ago which is being made real for us every day as we look unto Jesus who died to wash away our sins. The great burden of life is our sinfulness. We fight, we strive, yet like the weary traveler when he seeks his rest at night we are stained and miserable. We are saved once for all when we confess Christ. We are "kept clean" by our daily approach to Him whose touch is healing

Hymn 387

Saturday, July 18

READ Revelation 21:3-7.

THIS is the promise which shines on our earthway. For we know whom we have believed, and we are persuaded that He is able to keep that which we have committed unto Him against that Day (II Timothy 1:12). At the end of the journey the Lord who has journeyed with us will reveal Himself. But let not this assurance, O my soul, hold thee from realizing the presence of thy Christ always. Heaven is before thee, but also remember that where God is, there is Heaven, and He is with thee here and now and always and everywhere. He best grasps the promise of eternal bliss who finds the Christ near even now, and follows Him. The hymns of Heaven which St. John heard as he was held in Patmos can still be heard as a blessed undertone through the loud sounds of earth. The promises of God are not dreams but visions; and as a vision by its reality calls to faith and worship and love, so the promises of God in their divine power shed their brilliancy as we serve our King daily.

Hymn 242

Dear Lord, I thank Thee for Thy precious promises. Help me so to love Thee that Thy blessed presence may be a fulfilment of them all, for Thou indeed, in Thy loving mercy, dost exceed all desires. Amen.

Denver: Its History and Attractions

DENVER, the capital of Colorado, U. S. A., and the largest city between Kansas City and San Francisco, on the South Platte River, in the center of "the West." The population in 1920 was 256,491 (83 per cent native white), and was estimated by the census bureau at 289,800 in 1927. It is on federal highways 40 and 85; is served by the Burlington, the Rock Island, the Santa Fe, the Union Pacific, the Denver and Rio Grande Western, the Colorado and Southern, and the Denver and Salt Lake Railways; and has air-mail and commercial air service. There are three aviation fields. The Moffat tunnel of the Denver and Salt Lake Railway through James Peak in the Continental Divide, built by the city of Denver in coöperation with parts of several counties in northwestern Colorado (opened 1928) has eliminated 27 miles of 4 per cent grade and made possible shortening the distance to Salt Lake City and other points west by 173 miles.

adopted in the early days, most of the residences, as well as the business and public buildings, are of brick, stone, tile, or cement. All trains except those of the Denver and Salt Lake Railway enter the Union Station, a fine and commodious structure built in 1914 at a cost of over \$3,000,000. There are 40 parks and 17 supervised playgrounds within the city limits, comprising 1,674 acres; and the city owns a chain of 38 mountain parks (in one of which is the grave of "Buffalo Bill"), aggregating over 10,000 acres in area, and connected with one another and with the city by 100 miles of boulevard.

In the center of the city is a stretch of half a mile (40 acres) devoted to public buildings set in landscaped grounds. The massive state capitol of native granite (built in 1887-95 at a cost of \$3,000,000), topped by a dome overlaid with gold from Colorado mines, stands on a terraced hill, flanked by the state office building of white marble and the state historical museum, which contains exhibits of prehistoric and Indian life and of pioneer days. Immediately west of the capitol grounds is the beautiful civic center (due to the initiative of the late Robert W. Speer, who was mayor in 1904-12 and 1916-18) including the public library, a Greek theater, and the city and county building (under construction 1928); and beyond this group is the United States mint. In City park, a tract of 405 acres set aside at an early date, is the Colorado museum of natural history. There is a municipal auditorium,* seating 12,000, where the Democratic National Convention

HOTELS		MEETING PLACES		CHURCHES	
Albany Hotel	E 5	Central Presbyterian Ch. (Woman's Aux.) ..	F 7	Central Presbyterian Church	F 7
Argonaut Hotel	G 7	City Auditorium (Opening Service)	F 3	St. Andrew's Church	D 7
Brown Palace Hotel (Headquarters)	F 6	Scottish Rite Cathedral (House of Deputies) ..	F 7	St. John's Cathedral	H 9
Cosmopolitan Hotel	F 6	State Capitol (House of Bishops)	H 7	St. Stephen's (Redeemer, colored) ..	B 13
Shirley-Savoy Hotel	G 6	Union Depot	B 2		

which nominated William J. Bryan met in 1908. The water supply from the river, taken at a point 23 miles above (i.e., southwest of) the city, is supplemented by a reservoir in the mountains which has a capacity of 26,000,000 gallons, enough to supply the city for a year and a half without replenishing. The 8-foot pioneer bore of the Moffat tunnel, paralleling the main bore, is designed to bring water from the western slope of the Continental Divide whenever additional supplies are needed. The percentage of home ownership in Denver is high, and the index figure for cost of living is below the average for large American cities. The assessed valuation of property in 1927 was \$433,110,470.

EDUCATION

THE public school system includes 63 elementary, 9 junior high, 5 senior high, and several special schools, including one for deaf children. School attendance is high; illiteracy and child labor are low. Among the institutions for higher education are the University of Denver (Methodist), chartered in 1864 as Colorado Seminary, Colorado Women's College (1889), Regis College (1886), the Iliff School of Theology (Methodist Episcopal), and the medical school of the University of Colorado.

TOURIST AMENITIES AND CLIMATE

AS A recreation center, Denver has so many attractions that providing for tourists is one of the leading industries. Motor-buses for sight-seeing run in every direction. The tourist bureau lists 60 excursions to points of beauty and interest which can be made in a day or less each. Sports include glacier climbing, bathing in pools of hot mineral water, trout fishing, and yachting on Grand Lake (8,389 feet above sea level), where an annual regatta is held in August. Overland park, the well-equipped municipal camp for motorists entertains an average of 5,000 guests nightly through the summer in its tents covering 160 acres. It is estimated that tourists spend over \$10,000,000 annually in the city, and \$45,000,000 in the state.

The climatic advantages of Denver have led to the establishment there of many hospitals and sanatoria of national scope, philanthropic and commercial, especially for the treatment of tuberculosis. These, together with the new medical school of the state university, the Colorado General Hospital, and the Fitzsimons General Army Hospital, make the city one of the important medical centers of the country. The death rate is kept high by the influx of invalids from other parts of the country, many of whom go to Colorado as a last resort, expecting the famous climate to work a miracle for them.

COMMERCE AND INDUSTRY

DENVER is the administrative, financial, commercial, and industrial metropolis of the West. There is no large city within 500 miles in any direction. Ten departments of the federal government are represented by nearly 50 offices—more than in any other city outside Washington. The mint was established in 1862, when the secretary of the treasury purchased the private mint of Clark, Gruber, and Company, which had coined gold pieces containing 1 per cent more gold than United States coins of corresponding denominations. It is one of the three coinage mints. At present it makes silver dollars and small coin. A federal reserve branch bank is located in Denver. Bank clearings in 1926 amounted to \$1,688,644,834, and debits to individual accounts were \$2,158,931,000.

Denver's trade territory embraces parts of ten states, besides

Colorado, and has a population of about 6,000,000. There are some 300 jobbers in the city, who have agents and distributing warehouses at many points. Administrative headquarters of the beet sugar, metal mining, and coal industries of the state are located in Denver. It is the distributing center of the automobile industry in the Rocky Mountain region, and ranks fourth among the cities of the country as an administrative center for the insurance business. The Denver stockyards are the largest cattle and sheep market in the West. At the national western stock show (held annually in January since 1907) pedigreed breeding cattle are bought and sold in carload lots, feeder stock by the train load. The annual value of jobbing transactions in 1926 was \$323,599,300; of the city's retail trade \$155,672,800.

Distance from the manufacturing centers of the East forced Denver in its early days to develop industries to supply the needs of the mining and frontier population for wagons and harness, mining machinery, meat, flour, and other necessities. On this foundation, utilizing the raw materials—mineral, animal, and vegetable—at its doors, developing its specialties, but also diversifying its products, and gradually extending its markets, the manufactures of the city have grown until in 1927 there were 730 establishments within the city limits, employing a daily average of 15,054 wage earners, paying \$19,457,786 in wages, and producing goods valued at \$116,747,939. An estimate for 1929, including some plants in the suburbs, indicated an output valued at \$125,000,000. A favorable factor is the abundant supply of coal and fuel oil from mines and refineries within a very short haul. In 1928 natural gas was piped in from the Amarillo district of Texas.

The leading industry, in point of value of product, is slaughtering and meat-packing. Receipts at the stockyards in 1926 included 529,051 cattle, 497,047 hogs, and 1,825,922 sheep. The average receipts for the five years 1921-26 were two and one half times as many cattle, over four times as many hogs, and six and one half times as many sheep, as in 1900. Other manufactures of importance are mining machinery, which is marketed all over the world; sugar-mill equipment, which goes as far as Hawaii and the Philippines; and luggage that is sold in every state of the Union. A rubber factory supplies all the floor mats used by an automobile manufacturer of Detroit, and sends fan belts to Australia. The manufacture of candy is favored by the dry atmosphere. Because of its distance from the ports, Denver had no great volume of World War business, and consequently suffered less than most cities from the post-war deflation.

HISTORY

JOHN SIMPSON SMITH, trapper and trader, with his Sioux wife Wapoola, settled on the site of Denver in the autumn of 1857. The following summer, after traces of gold were found in the sands of Cherry Creek by W. Green Russell of Georgia, rival settlements grew up on opposite sides of the creek, near its confluence with South Platte River (at Fourteenth street in the present city plan): Auraria on the west bank, and on the east bank St. Charles, which was almost immediately renamed Denver, after the territorial governor, Gen. James W. Denver. The two settlements, with a population of about 1,000, were consolidated in 1860, and in 1861 received a charter from the first territorial legislature of Colorado. In 1868 Denver was made the capital of the territory, and in 1881, five years

GENERAL CONVENTION DIRECTORY

General Headquarters,

Brown Palace Hotel

Meeting Places

House of Bishops.....State Capitol

House of Deputies, Scottish Rite Cathedral

Woman's Auxiliary,

Central Presbyterian Church

Study Classes

St. John's Parish House, 1313 Clarkson Street

Monday-Friday, September 21-25

First Period 9:15 to 10:30 a.m.

Second Period 10:45 to 12 noon

Exhibits, Book Store, etc.—Scottish Rite Cathedral.

Pamphlets, Bulletins, Leaflets, etc., obtainable at either office (see below).

Provincial Dinners—Thursday, September 24—Tickets may be purchased at either office.

Mail Address—Care of General Convention, Denver, Colorado. The General Convention Post Office will be located in the Scottish Rite Cathedral.

Offices

of General Convention and National Council 7:30-9 a.m.—Brown Palace Hotel, Room 207

9 a.m.-5 p.m.—Scottish Rite Cathedral

5 p.m.-12 midnight—Brown Palace Hotel, Room 207

Telephone (day and night) Main 4271.

after Colorado became a state, the choice was confirmed by popular vote.

On October 29, 1858, in a blinding snowstorm, two men drove in with a wagon train and opened the first "store." A second was opened on Christmas Day, and a jewelry store a few days later. At the opening of 1859, lumber sold for \$100 per 1,000 feet; flour for \$20 to \$40 per 100 pounds; and sugar, coffee, and tobacco for almost their weight in gold dust, the currency of the region for some years. The first hotel, the Eldorado, was opened in a large log house on February 1, 1859. On April 23d the first number of the *Rocky Mountain News* was issued. On May 9th arrived the first coach of the Leavenworth and Pike's Peak Express Company, which carried letters at 25 cents an ounce. News of Lincoln's election was brought from St. Joseph, Mo., nearly 700 miles by the pony express in 69 hours. Letter postage by pony express was \$5 per letter. Telegraph connection with the East, \$9 for 10 words, was established in 1863. A private mint and a bank were opened in 1860. In 1863 there was a severe fire, and in 1864 a terrible flood came down Cherry Creek and washed away many buildings. The first school teacher, dressed in a black broadcloth frock coat and a silk hat, drove into town late in the summer of 1859, behind a team of oxen which he apostrophized with Greek and Latin oaths that won him infinite respect from the local masters of profanity. In October he opened a school in a log cabin, after \$250 had been subscribed for its "endowment." In 1864 Colorado Seminary was established, largely through the efforts of Gov. John Evans, who had been one of the founders of Northwestern University at Evanston, Ill. When the Union Pacific passed through 106 miles to the north of Denver, a local company was organized to connect the city with it by a line to Cheyenne, and on June 23, 1870, the first passenger train arrived. On August 15th, the Kansas Pacific was completed to Denver, and other transportation facilities soon followed.

By 1870 there were 1,500 buildings in the city, and the population was 4,759. In the next 20 years it grew to 106,713. All the facilities of a modern city were introduced in the '70s, and the '80s were a period of great activity in real estate. Since 1890 growth has been steady, though less spectacular. In the early days Denver had its problems with "squatters" and "land jumpers." There were the social conditions usually found in new mining communities, including crimes of violence and some exercise of extra-legal methods of administering justice. At the Palace gambling hall and variety theater, celebrated the world over, fortunes were won and lost in a night. A flood in 1878 and the famous strike in Denver and Leadville in 1879-80 were temporary checks to prosperity. In 1880 there was a memorable election riot, under the guise of an anti-Chinese demonstration. A serious streetcar strike in 1920 involved the loss of seven lives, the importation of armed strike-breakers, the intervention of federal troops, and military rule for a month. Denver was the first city to undertake to finance its charitable agencies by a joint "community chest." Its juvenile court, under Judge Ben B. Lindsey, who served from 1901 to 1927, was a pioneer in its field. In 1902 a city and county of Denver was created, with power to frame its own charter, and the charter was adopted in 1904. A commission form of government was in force for four years from 1912, but in 1916 the mayor and council form was resumed.

RECOMMENDED MOVIES

THE following recent motion pictures have been recommended by readers as good, wholesome entertainment. Views expressed are in each case those of the reader whose initials are appended, and not of THE LIVING CHURCH itself:

Daddy Long Legs (Fox), with Janet Gaynor and Warner Baxter. "From the popular book by Jean Webster. Fine for young folks in the 'teen age.'"—M. J. S.

Millionaire, The (Warner Bros.), with George Arliss. "As usual, Arliss is a superb actor."—M. J. S.

Shipmates (Metro-Goldwyn-Mayer), with Robert Montgomery. "Many navy scenes. Lots of clean humor and love story."—M. J. S.

RELIGION, no matter what its name or indeed however venerable its institutions, is of little worth unless it promotes in its professed adherents a better understanding of those obligations that relate man to his fellows in sympathy and love.

—Rt. Rev. James E. Freeman, D.D.

REMINISCENCES OF DENVER SIXTY YEARS AGO

BY THE REV. S. J. FRENCH

RETIRED PRIEST, DIOCESE OF GEORGIA

THE approaching General Convention recalls Denver when the writer first visited it in 1871. The city was not then as accessible as now. One took a twenty-four hour train from Chicago to Council Bluffs, crossed the river by a ferry-boat, took another twenty-four hour train (there were no "railroad mergers" then) from Omaha on the new Union Pacific to Cheyenne, waited there for several hours for a train to Denver over the Denver and Rio Grande to its southern terminus at Denver. The only other railroad out of that city was the Denver Pacific in its initial stage, which extended some twelve miles to Golden City at the "foot hills" of the Rocky Mountains.

Denver was a thriving town of some 12,000, a very busy metropolis, the center of trade with all the mountain region and of the plains for many miles in all directions. Freight caravans and stage coach lines served all points radiating from Denver. The plains country was thinly settled, only small villages scattered at long intervals. The few mountain towns were mining settlements which since then have mostly degenerated into still smaller villages as the mines were worked out and abandoned. Buffalo herds roamed the plains, wagon loads of wild game, chiefly caribou or elk, were common in the streets, and Indians often camped on the outskirts of the city, their naked children besieging passersby with pleas "G! me matches," the "bucks" strolling the streets begging or selling trifles of "home manufacture."

The Church's sole plant was "St. John's in the Wilderness," of which Bishop Randall was the rector. It was a true mission building, a composite structure of brick and wood. A one-story brick cottage with its broad side to the street, the opposite side knocked out and a wooden ("battened") extension built out to the (ecclesiastical) west, affording sittings for about three hundred people, the original cottage thus affording room for the chancel; the two corners were enclosed in semi-partitions, one serving as a vestry room (such a thing as a sacristy was unknown) and the other as a sexton's closet and Sunday School library. Its sole "Cathedral" article was an upholstered chair on a step at the north side of the altar, with a green canopy above. The altar was a sarcophagus-like chest, unvested and unornamented, with top hinged to afford a place for storing the altar vessels (called the "Communion Service")—needless to say, the old-fashioned two-quart tankard, two goblets, and a stem-paten, of plated ware. On "Communion Sundays" (once a month) the altar was covered with an ordinary tablecloth—and it certainly *was* "covered," top, side, and ends. The normal Sunday morning service was Matins, Litany, and Ante-Communion, with a sermon.

Another milestone marking our progress since those days: Celebrations of the Holy Communion except on the "Feast of the new Moon" and the greater Holy Days were unknown in that part of the American Church; as were two celebrations on the same day. But we did have an "early service" on Easter Day, 1871, when we waded through several inches of snow at 6 A.M. for Morning Prayer and Litany!

The Bishop, the Rt. Rev. Dr. George Maxwell Randall, with his family lived at Wolfe Hall, a boarding school for girls, which with Jarvis Hall, a school for boys, at Golden, was the extent of extra-parochial work in the diocese, or rather in the "jurisdiction" (as it was called in those days), which included Wyoming and New Mexico. An indefatigable pastor over this enormous territory was the good Bishop. He would often hitch up Dandy to the buggy on Monday morning and drive to distant points, being gone for days, to the outlying stations. Longer visitation journeys, such as to Wyoming and Santa Fé, were taken by stage, for Dandy was not always dependable. The shorter trips were generally "D. V.," which the school girls said was an abbreviation for "Dandy volente," so we seldom counted on his return in advance of his appearance. Western Colorado was then unpopulated—there was nothing beyond the mountains but nature's parks, visited by camping and tourist parties.

Outside the rail of St. John's Church was a lectern which served as pulpit, and a prayer desk facing the congregation.

(Continued on page 376)

Deputies and Alternates to 1931 General Convention

[NOTE: Whenever possible, full street addresses of lay deputies and alternates are given. Addresses of clerical members may be found by reference to the current *Living Church Annual*. Names printed in *italics* indicate members who represented the same jurisdictions in the General Convention of 1928. Names of delegates and alternates from missionary districts will be found on page 364.]

ALABAMA

CLERICAL DEPUTIES

Rev. Charles Clingman, D.D., Birmingham.
Rev. R. A. Kirchhoffer, Mobile.
Rev. J. M. Stoney, Anniston.
Rev. R. Bland Mitchell, Birmingham.

LAY DEPUTIES

Hon. Thos. E. Kilby, Anniston.
Herbert Tutwiler, 36 Mountain Brook Parkway, Birmingham.
Algernon Blair, Montgomery.
R. J. Williams, 3042 Salisbury Road, Birmingham.

ALABAMA

CLERICAL ALTERNATES

Rev. H. F. Schroeter, Mobile.
Rev. P. N. McDonald, Montgomery.
Rev. V. C. McMaster, Birmingham.
Rev. Richard Wilkinson, D.D., Montgomery.

LAY ALTERNATES

Dr. W. B. Hall, Selma.
H. H. Cobb, 2232 Henrietta Road, Birmingham.
Judge W. B. Jones, Montgomery.
F. H. Rossman, Ashland Place, Mobile.

ALBANY

Ven. Guy H. Purdy, Menands.
Very Rev. G. L. Richardson, D.D., Albany.
Rev. Clarence R. Quinn, Hudson.
Rev. A. R. McKinstry, Albany.

G. R. P. Shackelford, Saratoga Springs.
Col. R. R. Raymond, Cambridge.
C. W. Betts, Ballston Spa.
J. S. Conover, 19 Front St., Schenectady.

ALBANY

Rev. G. F. Rambach, Schenectady.
Rev. E. T. Carroll, D.D., Amsterdam.
Rev. Wm. J. Hamilton, Potsdam.
Rev. Sidney T. Ruck, Lake Placid.

Sidney T. Jones, Slingerlands, Albany.
George J. Ruggs, Glens Falls.
C. W. Tillinghast Barker, 245 River St., Troy.
C. V. Hopkins, Catskill.

ARKANSAS

Very Rev. John Williamson, Little Rock.
Rev. C. C. Burke, Marianna.
Rev. H. A. Stowell, Pine Bluff.
Rev. Chas. F. Collins, Hot Springs.

Col. C. D. Jones, Eureka Springs.
John Barlow, Hope.
J. Wallen, Camden.
E. Fitzhugh, Batesville.

ARKANSAS

Rev. W. P. Witsell, D.D., Little Rock.
Rev. C. D. Lathrop, Fort Smith.
Rev. E. W. Mellichampe, Helena.

C. E. Maxwell, Van Buren.
Humes Hamilton, Fort Smith.
Deodrick Contrell, Little Rock.
F. Smythe, Fort Smith.

ATLANTA

Rev. S. Alston Wragg, Columbus.
Rev. Cyril E. Bentley, Macon.
Rev. W. W. Memminger, D.D., Atlanta.
Very Rev. R. de Ories, Atlanta.

David Woodward, Georgian Terrace Hotel, Atlanta.
William Parker, Jr., Cedartown.
Dr. Robert C. Alston, 1204-1216 Citizens & So. Bank Bldg., Atlanta.
Dr. S. T. Coleman, Box 347, Macon.

ATLANTA

Rev. F. H. Harding, Milledgeville.
Rev. G. Irvine Hiller, Athens.
Rev. H. Fields Saumeng, Rome.
Rev. Russell K. Smith, Atlanta.

Prof. H. M. Heckman, 194 West View Drive, Athens.
Frank Baker, Macon.
Dr. E. D. Pusey, Athens.
Evert A. Bancker, 811 Piedmont Ave., N.E., Atlanta.

BETHLEHEM

Rev. F. A. MacMillen, D.D., Reading.
Rev. Frederick L. Flinchbaugh, D.D., Wilkes-Barre.
Rev. R. P. Kreidler, Scranton.
Rev. Howard W. Diller, D.D., Pottsville.

Henry W. Kingsbury, 510 Brooks Bldg., Scranton.
R. Park Hutchinson, care of Bethlehem Fabricators, Bethlehem.
Harold D. Deemer, Miners Bank Bldg., Wilkes-Barre.
Rodney A. Mercur, Towanda.

BETHLEHEM

Very Rev. D. Willmot Gateson, Bethlehem.
Rev. Robert F. Kline, Wilkes-Barre.
Rev. E. G. N. Holmes, Bethlehem.
Rev. J. Lawrence Ware, Scranton.

Col. C. J. Smith, Allentown.
Dr. L. M. Thompson, Montrose.
Ira G. Ross, Mauch Chunk.
Leonard Peckitt, Catasauqua.

CALIFORNIA

Ven. A. W. N. Porter, Ph.D., San Francisco.
Rev. Alexander Allen, D.D., Oakland.
Rev. H. H. Powell, D.D., Berkeley.
Rev. W. R. H. Hodgkin, Berkeley.

William H. Crocker, "New Place," Hillsborough.
H. C. Wyckoff, Watsonville.
Louis F. Montague, 2516 Pacific Ave., San Francisco.
Frederic M. Lee, 485 California St., San Francisco.

CALIFORNIA

Rev. J. P. Turner, San Francisco.
Rev. C. F. Deems, D.D., San Francisco.
Rev. Oscar Green, Palo Alto.
Rev. Mark Rifenbark, San Jose.

E. W. Burr, care of Trinity Church, Hayward.
Elliot A. McAllister, 224 W. Santa Inez, Hillsborough.
Walter Bakewell, 2831 Telegraph Ave., Oakland.
Gen. R. H. Noble, 1200 California St., San Francisco.

CENTRAL NEW YORK

Rev. F. T. Henstridge, Elmira.
Ven. Almon A. Jaynes, New Hartford.
Rev. Henry H. Hadley, D.D., Syracuse.
Rev. Harold E. Sawyer, Utica.

C. L. Behm, Syracuse.
Fred M. Boyer, Watertown.
W. H. Howes, Watertown.
Prof. H. N. Ogden, Ithaca.

CENTRAL NEW YORK

Rev. W. A. Braithwaite, Cortland.
Rev. Herbert C. Coddington, Syracuse.
Rev. Theodore J. DeWees, Binghamton.
Rev. Henry E. Hubbard, Elmira.

John P. Miller, Oswego.
L. T. Wilcox, Cortland.
Hon. V. C. J. DeAngelis, Utica.
Henry Burden, Cazenovia.

CHICAGO

Rev. George H. Thomas, D.D., Chicago.
Rev. Stephen E. Keeler, D.D., Chicago.
Rev. Frederick C. Grant, D.D., Evanston.
Rev. Edwin J. Randall, S.T.D., Chicago.

Courtenay Barber, 120 So. La Salle St., Chicago.
Wm. F. Pelham, 111 W. Monroe St., Chicago.
Henry E. Mason, Highland Park.
Edw. J. Rogerson, 175 W. Jackson St., Chicago.

CHICAGO

Rev. W. B. Stoskopf, Chicago.
Very Rev. Duncan H. Browne, D.D., Chicago.
Rev. H. R. Brinker, Chicago.
Rev. G. G. Moore, Chicago.

Angus S. Hibbard, 212 W. Washington St., Chicago.
W. B. Gervais, 160 N. Elmwood Ave., Oak Park.
T. T. Lyman, 1021 Greenwood Blvd., Evanston.
R. C. Coombs, 1172 First Nat. Bank Bldg., Chicago.

COLORADO

Rev. H. S. Foster, Denver.
Very Rev. B. D. Dagwell, Denver.
Rev. H. C. Benjamin, Pueblo.
Rev. T. J. Haldeman, Denver.

Hugh McLean, Colorado National Bank, Denver.
Thomas Powers, Colorado Springs.
W. W. Grant, Jr., Equitable Bldg., Denver.
C. A. Johnson, 1030 15th St., Denver.

COLORADO

Rev. A. Martyr, Grand Junction.
Rev. H. M. Walters, Boulder.
Rev. W. M. M. Brown, Denver.
Rev. E. A. C. Smith, Sterling.

A. Ponsford, Equitable Bldg., Denver.
P. M. Cooke, 1290 Race St., Denver.
H. S. Sands, First National Bank Bldg., Denver.
E. G. Flue, Boulder.

CONNECTICUT

Rev. F. H. Sullivan, S.T.D., O.H.C., Kent.
Rev. John F. Plumb, D.D., Hartford.
Rev. F. G. Budlong, S.T.D., Greenwich.
Rev. Frank S. Morehouse, Shelton.

Frank T. Arms, 51 Glenwood Ave., New London.
Frederick W. Kilbourne, 190 Cook Ave., Meriden.
Burton Mansfield, LL.D., 205 Whitney Ave., New Haven.
Harry W. Reynolds, 36 Bainbridge Rd., West Hartford.

CONNECTICUT

Rev. T. S. Cline, D.D., Watertown.
Rev. S. Sutcliffe, New Britain.
Very Rev. S. R. Colladay, D.D., Hartford.
Rev. J. E. Brown, Norwich.

A. T. McCook, 50 State St., Hartford.
Isaac D. Russell, 47 Grove Hill, New Britain.
Harry A. L. Hall, 142 Main St., West Hartford.
G. Clifford Foote, 59 Shetland Ave., New Haven.

DALLAS

CLERICAL DEPUTIES

Very Rev. George R. Wood, Dallas.
 Rev. Goodrich R. Fenner, Dallas.
 Rev. Bertram L. Smith, Fort Worth.
 Rev. H. J. Ellis, Corsicana.

LAY DEPUTIES

J. H. Allison, Wichita Falls.
 J. O. Daniel, 610 Flatiron Bldg., Ft. Worth.
 George Beggs, Fort Worth.
 R. R. Lawther, Southwestern Life Ins. Co., Dallas.

DALLAS

CLERICAL ALTERNATES

Rev. H. Cowley Carroll, Fort Worth.
 Rev. C. C. Keller, Denison.
 Rev. J. R. Maceo, Dallas.
 Rev. E. S. Barlow, Weatherford.

LAY ALTERNATES

Charles L. Kribs, 802 Praetorian Bldg., Dallas.
 Rochester Haddaway, Fort Worth.
 W. H. Halton, 1025 Walker St., Denison.
 H. L. Edwards, Cotton Exchange, Dallas.

DELAWARE

Rev. Benjamin F. Thompson, Dover.
 Rev. George C. Graham, D.D., Wilmington.
 Rev. Robert Bell, Wilmington.
 Rev. Percy L. Donaghay, Middletown.

George A. Elliott, 1 Red Oak Rd., Wilmington.
 Walter Hulihan, Ph.D., 110 S. College Ave., Newark.
 Hon. William H. Boyce, Dover.
 Frederick Bringham, 1801 Market St., Wilmington.

DELAWARE

Rev. Martin J. Bram, Georgetown.
 Rev. Joseph S. Hinks, Milford.
 Rev. John S. Littell, D.D., Lewes.
 Rev. R. Ridgely Lytle, Jr., Wilmington.

James H. Stanton, Milford.
 Howard L. Seaman, 2502 W. 17th St., Wilmington.
 A. Felix du Pont, Kennet Pike, Wilmington.
 J. Reese White, Millsboro.

DULUTH

Ven. W. K. Boyle, Cass Lake.
 Rev. E. C. Bille, St. Cloud.
 Rev. L. W. Hallett, International Falls.
 Rev. Donald G. Smith, Little Falls.

J. P. Gordon, 2902 Branch St., Duluth.
 F. W. Paine, Sellwood Bldg., Duluth.
 W. H. Gemmell, Brainerd.
 Dr. C. M. Brigham, St. Cloud.

DULUTH

To be appointed by Bishop Bennett.

EAST CAROLINA

Rev. W. H. Milton, D.D., Wilmington.
 Rev. W. R. Noe, Wilmington.
 Rev. R. B. Drane, D.D., Edenton.
 Rev. Stephen Gardner, Washington.

George B. Elliott, Wilmington.
 George C. Royall, Goldsboro.
 Judge George Rountree, Wilmington.
 Champion McDowell Davis, Wilmington.

EAST CAROLINA

Rev. Alexander Miller, Wilmington.
 Rev. W. A. Lillycrop, Greenville.
 Rev. Archer Boogher, Fayetteville.
 Rev. George F. Hill, Elizabeth City.

John G. Bragaw, Washington.
 E. R. Conger, Edenton.
 J. Q. Beckwith, Lumberton.
 John R. Tolar, Fayetteville.

EASTON

Rev. R. R. Gilson, Salisbury.
 Rev. S. R. MacEwan, Easton.
 Rev. F. W. Kirwan, Denton.
 Rev. William McClelland, East New Market.

Dudley G. Roe, Sudlersville.
 David Dallas, Salisbury.
 Cassius M. Dashiell, Princess Anne.
 H. L. Beaven, Hillsboro.

EASTON

Rev. C. L. Atwater, Chestertown.
 Rev. Alward Chamberlaine, Centerville.
 Rev. R. W. Lewis, St. Michael's.
 Rev. L. I. Insley, North East.

None.

EAU CLAIRE

Rev. R. D. Vinter, La Crosse.
 Rev. A. H. Head, Spooner.
 Very Rev. F. Victor Hoag, Eau Claire.
 Rev. Guy D. Christian, Owen.

S. G. Moon, Gilbert Ave., Eau Claire.
 G. G. Rodman, 600 7th Ave., W., Ashland.
 A. L. Gilmore, 1923 Ogden Ave., Superior.
 G. Van Steenwyk, 237 S. 11th St., La Crosse.

EAU CLAIRE

Rev. H. E. Chase, Springbrook.
 Rev. Guy L. Hill, Superior.
 Rev. J. E. Rowell, Ashland.
 Rev. B. A. Williams, Hudson.

G. W. Fowler, 1309 3d St., Hudson.
 J. E. Gillette, Hayward.
 M. F. Goodrich, 1611 King St., La Crosse.
 S. S. Morrison, Rice Lake.

ERIE

Very Rev. Martin Aigner, D.D., Franklin.
 Rev. Albert Broadhurst, Titusville.
 Very Rev. Francis B. Blodgett, Erie.
 Rev. Frederic B. Atkinson, Sharon.

Col. E. Y. D. Selden, Oil City.
 Turner W. Shacklett, 130 E. 6th St., Erie.
 Cyrus F. Mackey, Franklin.
 George H. Murchie, Sharon.

ERIE

Rev. William R. Wood, Oil City.
 Rev. Malcolm deP. Maynard, Ridgway.
 Rev. Philip C. Pearson, New Castle.
 Rev. William E. Van Dyke, Smethport.

Albert Cliffe, Ridgway.
 Lyle G. Hall, Ridgway.
 John K. Earp, Oil City.
 F. G. Bellamy, Titusville.

FLORIDA

Rev. Newton Middleton, Jacksonville.
 Rev. Wm. S. Stoney, Gainesville.
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 Dr. H. C. Fixott, Medical Dental Bldg., Portland.

OREGON

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 Rev. R. A'Court Simmonds, Portland.
 Rev. Perry H. Smith, Roseburg.
 Rev. C. H. L. Chandler, Portland.

Dr. A. J. Browning, Mayer Bldg., Portland.
 Clarence D. Porter, Failing Bldg., Portland.
 E. N. Strong, Oregonian Bldg., Portland.
 Frank Spittle, Astoria.

PENNSYLVANIA

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 Rev. John Mockridge, D.D., Philadelphia.
 Rev. Gilbert E. Pember, Germantown.
 Rev. Floyd W. Tomkins, D.D., Philadelphia.

Edward H. Bonsall, Broad & Chestnut Sts., Philadelphia.
 Reynolds D. Brown, 3400 Chestnut St., Philadelphia.
 Reed St. Morgan, Fidelity-Philadelphia Bldg., Philadelphia.
 Hon. George Wharton Pepper, Land Title Bldg., Philadelphia.

PENNSYLVANIA

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 Rev. Nathaniel B. Groton, White-marsh.
 Rev. Malcolm E. Peabody, Chestnut Hill.
 Rev. Charles E. Tuke, D.D., Lansdowne.

William A. Cornelius, 79 Merbrook Lane, Merion.
 Major General William G. Price, Jr., 32nd and Lancaster Ave., Philadelphia.
 I. Smith Raspin, Franklin Trust Bldg., Philadelphia.
 Louis Barcroft Runk, 17 West Upsal St., Germantown.

PITTSBURGH

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 Rev. Robert N. Meade, D.D., Pittsburgh.
 Rev. William Porkess, D.D., Wilkensburg.
 Rev. H. Boyd Edwards, Pittsburgh.

Charles S. Shoemaker, 1432 Terman St., Pittsburgh.
 Hill Burgwin, Bakewell Bldg., Pittsburgh.
 James E. Brown, Sewickley.
 John A. Lathwood, Brereton and 30th Sts., Pittsburgh.

PITTSBURGH

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 Rev. J. Fredrik Virgin, Pittsburgh.
 Rev. William H. Moore, Pittsburgh.
 Rev. F. Charles P. Hurd, Jeanette.

H. Lee Mason, Jr., 608 N. Highland St., Pittsburgh.
 William S. Dabell, 6101 Kentucky Ave., Pittsburgh.
 Harvey H. Smith, 282 Bellefield St., Pittsburgh.
 Miles H. England, Union Trust Bldg., Pittsburgh.

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C. W. Dull, Monmouth.
 August E. Lamp, Rock Island.
 Walter B. Duke, Henry.
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QUINCY

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 Rev. Arthur B. Cope, Peoria.
 Rev. John E. Almfeldt, Ph.D., Galesburg.

Murray M. Baker, Peoria.
 T. R. Stokes, Kewanee.
 Carl F. Harsch, Peoria.
 William Mumford, Pittsfield.

RHODE ISLAND

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 Rev. W. Appleton Lawrence, D.D., Providence.
 Rev. Stanley O. Hughes, Newport.
 Very Rev. Francis J. M. Cotter, Providence.

John Nicholas Brown, 357 Benefit St., Providence.
 Zachariah Chafee, 5 Cooke St., Providence.
 R. H. I. Goddard, 66 Power St., Providence.
 Charles E. Haslam, 132 Everett Ave., Providence.

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 Rev. Charles H. Temple, Edgewood.
 Rev. John A. Gardner, East Providence.
 Rev. Roberts A. Seilhamer, Pawtucket.

Lewis D. Learned, 32 Westminster St., Providence.
 Benjamin M. MacDougall, 29 Weybosset St., Providence.
 Albert E. Thornley, 139 Ridge St., Pawtucket.
 Wallis E. Howe, 45 Charles Field St., Providence.

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 Very Rev. Ernest S. Bartlam, Sacramento.
 Ven. Barr G. Lee, Sacramento.
 Rev. Egbert B. Clark, Jr., Santa Rosa.

Frank H. Denman, 640 D St., Petaluma.
 Henry J. Bush, 920 First St., Woodland.
 W. U. Stansbery, 1015 Twenty-second St., Sacramento.
 G. D. Dickey, 1303 Georgia St., Vallejo.

SACRAMENTO

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 Rev. W. H. Hermitage, Sacramento.
 Rev. Paul Little, Ph.D., Chico.
 Rev. Claude W. Silk, M.D., Orleans.

Dr. G. S. Delamere, 1024 H St., Marysville.
 P. T. Hahman, McDonald Ave., Santa Rosa.
 D. T. Kelg, Franklin St., Napa.
 W. Fitzhugh Turner, 2336 Portola St., Sacramento.

SOUTH CAROLINA

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 Rev. Homer W. Starr, Ph.D., Charleston.
 Rev. F. W. Ambler, Summerville.
 Rev. H. D. Bull, Georgetown.

O. T. Waring, 54 Legare St., Charleston.
 Dr. Wm. Eggleston, Hartsville.
 E. E. Lemgnick, Beaufort.
 J. D. Lee, Sumter.

SOUTH CAROLINA

Rev. W. S. Poyner, Florence.
 Rev. O. T. Porcher, Bennettsville.
 Rev. Wm. Way, D.D., Charleston.
 Rev. Harold Thomas, Charleston.

J. Swinton Whaley, Little Edisto Island, P. O.
 H. L. Tilghman, Marion.
 J. W. Howard, Florence.
 Jas. S. Simmons, 122 Rutledge Ave., Charleston.

SOUTH FLORIDA

Rev. Robt. T. Phillips, Miami.
 Rev. Willis G. Clark, Tampa.
 Rev. F. A. Shore, Ft. Myers.
 Rev. Evan A. Edwards, St. Petersburg.

H. W. Caldwell, Winter Park.
 John W. Claussen, Box 1398, Miami.
 Floyd L. Knight, Box 2350, Miami.
 S. L. Lowry, Sr., Box 491, Tampa.

SOUTH FLORIDA

Rev. Jas. G. Glass, D.D., Ormond Beach.
 Rev. C. R. Palmer, Miami.
 Rev. H. G. Walker, Daytona Beach.
 Rev. Edgar L. Pennington, Ocala.

W. E. Tylander, Ft. Pierce.
 Baxter Goodlett, Ft. Pierce.
 J. S. Jewett, Lakeland.
 Morton O. Nace, 464 N. E. 18th St., Miami.

SOUTHERN OHIO		SOUTHERN OHIO	
Clerical Deputies	Lay Deputies	Clerical Alternates	Lay Alternates
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SOUTHERN VIRGINIA		SOUTHERN VIRGINIA	
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SOUTHWESTERN VIRGINIA		SOUTHWESTERN VIRGINIA	
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SPRINGFIELD		SPRINGFIELD	
Rev. Edward J. Houghton, Springfield. Rev. Jerry Wallace, Springfield. Rev. Frederick W. Burford, Granite City. Rev. T. G. C. McCalla, Centralia.	H. M. Andre, Jacksonville. Dr. I. W. Metz, Springfield. Dr. L. V. Gates, Zeigler. James Maupin, Alton.	None.	None.
TENNESSEE		TENNESSEE	
Rev. Oliver J. Hart, D.D., Chattanooga. Rev. Prentice A. Pugh, Nashville. Rev. Edmund P. Dandridge, D.D., Nashville. Rev. Thomas N. Carruthers, Columbia.	Z. C. Patten, 801 Oak St., Chattanooga. Charles S. Martin, 214 2nd Ave., N., Nashville. Douglas M. Wright, 310 Vendome Bldg., Nashville. B. F. Finney, LL.D., University of the South, Sewanee.	Rev. Chas. F. Blaisdell, D.D., Memphis. Rev. Wm. J. Loaring-Clark, D.D., Jackson. Very Rev. Israel H. Noe, Memphis. Rev. Chas. T. Wright, D.D., Memphis.	Hon. Arthur Crownover, 1501 Linden Ave., Nashville. William Whaley, P. O. Box 781, Knoxville. Junius B. French, 1814 Duncan Ave., Chattanooga. George H. Batchelor, P. O. Box 1051, Memphis.
TEXAS		TEXAS	
Rev. Claude W. Sprouse, Houston. Rev. E. Dargan Butt, Galveston. Rev. DuBose Murphy, Tyler. Rev. E. H. Gibson, Galveston.	Dr. W. J. Battle, University of Texas, Austin. J. Cooke Wilson, Box 1058, Beaumont. Stanton Brown, Drawer 39, Waco. F. W. Catterall, 1st National Bank, Galveston.	Rev. George F. Cameron, Beaumont. Rev. Beverley M. Boyd, Austin. Rev. Everett H. Jones, Waco. Rev. James S. Allen, Houston.	Selection of lay alternates left in the hands of the Bishop and Standing Committee.
UPPER SOUTH CAROLINA		UPPER SOUTH CAROLINA	
Rev. H. D. Phillips, D.D., Columbia. Rev. W. H. K. Pendleton, Spartanburg. Rev. L. N. Taylor, Columbia. Rev. A. R. Mitchell, Greenville.	Christie Benet, 808 Pickens St., Columbia. Hon. R. I. Manning, 1600 Pendleton St., Columbia. W. B. Moore, York. J. Nelson Frieron, Liberty Bank Bldg., Columbia.	Rev. A. Rufus Morgan, Columbia. Rev. M. S. Taylor, Greenville. Rev. T. Tracy Walsh, York. Rev. Capers C. Satterlee, Clemson College.	John W. Arrington, Jr., Union Bleachery, Greenville. Hayne P. Glover, Greenville. John P. Thomas, Central Union Bldg., Columbia. James S. Middleton, 1116 Bull St., Columbia.
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VIRGINIA		VIRGINIA	
Rev. Beverley D. Tucker, Jr., D.D., Richmond. Rev. Berryman Green, D.D., Alexandria. Rev. George P. Mayo, D.D., Brisco. Rev. G. MacLaren Brydon, D.D., Richmond.	John Stewart Bryan, Richmond. Roosevelt Page, Beaver Dam. Lewis C. Williams, Richmond. John M. Taylor, Richmond.	Rev. Churchill J. Gibson, D.D., Richmond. Rev. J. Y. Downman, D.D., Richmond. Rev. Herbert S. Osburn, Tappanhook. Rev. William D. Smith, D.D., Christchurch.	Murray M. McGuire, Richmond. James H. Dillard, Charlottesville. John B. Minor, Richmond. Blake T. Newton, Hague.
WASHINGTON		WASHINGTON	
Rev. ZeBarney Phillips, D.D., Washington. Rev. C. Ernest Smith, D.D., Washington. Rev. G. F. Dudley, D.D., Washington. Rev. Robert Johnston, D.D., Washington.	Melville Church, Washington. H. L. Rust, 1001 15th St., Washington. H. T. Nelson, 927 15th St., Washington. Dr. W. S. Bowen, Washington Trust Bldg., Washington.	None.	None.
WESTERN MASSACHUSETTS		WESTERN MASSACHUSETTS	
Ven. Marshall E. Mott, Springfield. Rev. Arthur Murray, North Adams. Rev. A. Vincent Bennett, Fitchburg. Rev. Leigh R. Urban, Springfield.	George A. Gaskill, 30 Fruit St., Worcester. Frank A. Spaulding, 62 Noblehurst Ave., Pittsfield. William F. Cole, 36 Forest St., Worcester. Phillip Simons, 44 Mulberry St., Springfield.	Rev. George W. Ferguson, Springfield. Rev. Albion C. Ockenden, Northampton. Rev. William Smith, Worcester. Rev. Frederick H. Sleep, Fitchburg.	William M. Whitney, Winchendon. Howard C. Rudderham, Shirley. Jeffrey W. Kingsbury, Spruce Circle, Westfield. Addison L. Green, 1229 Northampton St., Holyoke.

WESTERN MICHIGAN

CLERICAL DEPUTIES

Very Rev. Charles E. Jackson, Grand Rapids.
 Rev. Lewis B. Whittemore, Grand Rapids.
 Rev. Wm. A. Simmas, Battle Creek.
 Rev. James H. Bishop, Kalamazoo.

LAY DEPUTIES

Charles L. Dibble, D.C.L., 308 Press Bldg., Kalamazoo.
 F. A. Gorham, Michigan Trust Bldg., Grand Rapids.
 Dr. Charles E. Hooker, Metz Bldg., Grand Rapids.
 Edgar W. Hunting, 254 College Ave., S. E., Grand Rapids.

WESTERN MICHIGAN

CLERICAL ALTERNATES

Rev. Edwin G. White, Ionia.
 Rev. D. D. Douglas, Holland.
 Rev. Albert M. Ewert, Grand Ledge.
 Rev. Harry M. Laws, Sturgis.

LAY ALTERNATES

S. G. Deam, 510 Sycamore St., Niles.
 A. A. Anderson, care of Hayes Body Corp., Grand Rapids.
 Harold C. Brooks, Marshall.
 William Hatton, Sheldon Terrace, Grand Haven.

WEST MISSOURI

Rev. C. Hely-Molony, St. Joseph.
 Rev. J. P. DeWolfe, Kansas City.
 Rev. R. M. Trelease, Kansas City.
 Rev. E. W. Merrill, Kansas City.

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 H. D. Ashley, 803 Midland Bldg., Kansas City.
 B. C. Howard, 1508 Commerce Bldg., Kansas City.
 H. H. Craddock, 622 W. 62d St., Kansas City.

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 Rev. A. L. Du Domaine, Joplin.
 Rev. L. R. Anschutz, Springfield.
 Rev. J. R. Gregg, Boonville.

A. C. Stowell, 5732 Wyandotte St., Kansas City.
 Henry Burr, 5515 High Drive, Kansas City.
 W. W. Mantz, West Plains.
 Arthur Clifford, 408 W. 63d St., Kansas City.

WESTERN NEW YORK

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 Rev. Samuel Tyler, D.D., Rochester.
 Rev. Benjamin Sanderson, D.D., North Tonawanda.
 Rev. Murray Bartlett, D.D., Geneva.

Myron M. Ludlow, East Aurora.
 J. M. Prophet, Mount Morris.
 Harper Sibley, care of St. Paul's Church, Rochester.
 Frank B. Baird, care of St. Paul's Church, Buffalo.

WESTERN NEW YORK

Rev. C. D. Broughton, Buffalo.
 Rev. Chas. C. W. Carver, Rochester.
 Rev. G. S. Burrows, Buffalo.
 Rev. W. C. Compton, S.T.D., Rochester.

A. B. Houghton, care of Corning Glass Co., Corning.
 John Walker, Buffalo.
 Shepherd Kimberly, 237 North St., Buffalo.
 Hon. S. S. Brown, Scottsville.

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 Rev. J. P. Burke, Hendersonville.
 Rev. LeRoy A. Jahn, Morganton.
 Rev. S. B. Stroup, Hickory.

W. L. Bathis, Gastonia.
 W. Vance Brown, Asheville.
 F. P. Bacon, Tryon.
 Sheldon Leavitt, 9 Evergreen Lane, Asheville.

WESTERN NORTH CAROLINA

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 Rev. A. W. Farnum, Asheville.
 Rev. L. F. Kent, Valle Crucis.
 Rev. P. S. Gilman, Gastonia.

Dr. H. V. Smedberg, Brevard.
 Dr. C. H. Cocke, Flatiron Bldg., Asheville.
 M. H. Yount, Hickory.
 C. E. Kistler, Morganton.

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 Rev. John W. Sykes, Corpus Christi.
 Rev. Roland O. Mackintosh, Brownsville.
 Rev. Henry N. Herndon, Uvalde.

Albert Steves, Jr., 602 Monterey St., San Antonio.
 Judge E. B. Coopwood, Lockhart.
 Henry C. Stribling, 330 W. Kings-highway, San Antonio.
 Frank B. Glimpse, 3519 S. Presa St., San Antonio.

WEST TEXAS

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 Rev. Kenneth L. Houlder, Kingsville.
 Rev. Edward M. Pennell, Jr., San Antonio.
 Rev. Leland H. Roberts, Victoria.

Dr. E. Galbraith, Kerrville.
 Judge W. F. Bogges, Del Rio.
 J. H. Smith, 268 E. Lullwood St., San Antonio.
 T. J. Canales, Brownsville.

WEST VIRGINIA

Rev. J. W. Hobson, Bluefield.
 Rev. John Gass, D.D., Charleston.
 Rev. S. R. Tyler, Huntington.
 Rev. W. P. Chrisman, Beckley.

W. G. Peterkin, Parkersburg.
 B. R. Bias, Williamson.
 Robert Archer, Huntington.
 S. G. Cargill, Charleston.

WEST VIRGINIA

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 Rev. J. T. Carter, Clarksburg.
 Rev. J. H. A. Bomberger, Wheeling.
 Rev. William Meade, Logan.

C. A. Miller, Martinsburg.
 Hon. L. S. Hornor, Clarksburg.
 J. C. Crawford, Parkersburg.
 C. K. Blackwood, Point Pleasant.

Delegates and Alternates from Missionary Districts

ALASKA

CLERICAL DELEGATES

Very Rev. Charles E. Rice, Juneau.

LAY DELEGATES

Judge William Holzheimer, Ket-chikan.

CLERICAL ALTERNATES

None.

ALASKA

LAY ALTERNATES

None.

ARIZONA

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Dr. H. B. Leonard, University of Arizona, Tucson.

Very Rev. E. S. Lane, Phoenix.

Ralph L. Motz, Bisbee.

EASTERN OREGON

Ven. Sidney W. Creasey, Pendleton.

Chas. H. Marsh, 205 Lewis St., Pendleton.

Ven. J. Henry Thomas, Kalmath Falls.

H. A. Miller, Bend.
 J. T. Lambirth, Pendleton.
 G. A. Hartman, Pendleton.

HONOLULU

Rev. James F. Kieb, Honolulu.

To be appointed by the Bishop.

Rev. Donald R. Ottmann, Honolulu.

HONOLULU

IDAHO

Very Rev. Frank A. Rhea, Boise.

R. S. Butterfield, Moscow.

Ven. M. B. Nash, Coeur d'Alene.

Frank S. Kinyon, Boise.

NEVADA

Rev. M. J. Hersey, Carson City.

Warren Flick, Lovelock.

Ven. Herbert Lawrence, Tonopah.

Hon. George S. Brown, 739 Humboldt St., Reno.

NEW MEXICO AND SOUTHWEST TEXAS

Rev. W. S. Trowbridge, Santa Fe, N. M.

Capt. J. E. Reinburg, Canutillo, Texas.

NEW MEXICO AND SOUTHWEST TEXAS

Rev. M. N. Twiss, El Paso, Texas. None.

NORTH DAKOTA

Rev. Homer H. Harrington, Grand Forks.

John H. Lewis, 14 Frank Bldg., Minot.

Rev. T. A. Simpson, Valley City.

A. W. McNair, 414 8th Ave., So. Fargo.

NORTH TEXAS

Rev. Arthur E. Whittle, San Angelo.

Thomas R. Smith, Colorado.

Rev. Willis P. Gerhart, Abilene.

Frank P. Sames, San Angelo.

OKLAHOMA

Rev. E. H. Eckel, Jr., Tulsa.

Hon. Preston C. West, 1503 S. Denver St., Tulsa.

Very Rev. James Mills, Oklahoma City.

Hon. L. W. Pratt, 1819 W. Cameron St., Tulsa.

PANAMA CANAL ZONE

PHILIPPINE ISLANDS

Rev. Benson H. Harvey, Manila.

Capt. William A. Alger, U. S. A., Camp Meade, Md.

Rev. Lee L. Rose, Sagada.

PANAMA CANAL ZONE

PHILIPPINE ISLANDS

PORTO RICO

Rev. J. A. Swinson, St. Thomas.

F. Val Spinoza, San Juan.

Rev. F. A. Saylor, Mayaguez.

None.

SALINA

Rev. W. A. Munday, Goodland.

F. C. Chapin, Medicine Lodge.

Rev. Stanley L. Smith, Hutchinson.

F. C. Utt, 321 N. Santa Fe St., Salina.

SAN JOAQUIN

CLERICAL DELEGATES		LAY DELEGATES	
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SOUTH DAKOTA			
Very Rev. R. E. B. Woodruff, D.D., Sioux Falls.		Max Royhl, Huron.	
SPOKANE			
Rev. Stanley T. Boggess, Walla Walla.		H. C. Whitehouse, 1204 W. 11th Ave., Spokane.	
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Rev. A. E. Butcher, Salt Lake City.		C. P. Overfield, 88 Virginia St., Salt Lake City.	
WESTERN NEBRASKA			
Very Rev. Francis R. Lee, Hastings.		Hon. R. R. Horth, Grand Island.	
WYOMING			
Rev. Philip K. Edwards, Casper.		C. D. Williamson, Hanna.	
ANKING			
Rev. Robin Chen, Philadelphia.		B. W. Lanphear, Lion Hill, Wuhu.	
CUBA			
Rev. Juan Bautista, Santiago.		E. F. Ozab, Habana.	
HAITI			
No deputies elected; not sending any.			
HANKOW			
KYOTO			
Will send no delegate.			
LIBERIA			
Rev. W. J. Reed, Cape Mount.		Andrew H. Butler, St. Paul's School, Lawrenceville, Va.	
MEXICO			
Ven. Efrain Salinas, Guadalajara Jal.		Frederic Adams, Plaza de Necaxa 17, Mexico, D. F., Mexico.	
NORTH TOKYO			
SHANGHAI			
Rev. F. L. H. Pott, D.D., Shanghai.		Donald Roberts, St. John's University, Shanghai.	
SOUTHERN BRAZIL			
Rev. Henry Dymoke Gasson, Concord, N. H.		Frederico G. Schmidt, Rua Marquez de Caxias, Rio Grande, R. G. S.	
TOHOKU			
Rev. N. S. Howell, Akita.		None.	
AMERICAN CHURCHES IN EUROPE			
Very Rev. F. W. Beckman, D.D., Paris.		D. I. Davis, Ph.D., Geneva.	

SAN JOAQUIN

CLERICAL ALTERNATES		LAY ALTERNATES	
Rev. Seth C. Hawley, Stockton.		Frederick A. Eckstrom, Stockton.	
SOUTH DAKOTA			
Rev. George H. Richardson, Ph.D., Lead.		Judge E. M. Mumford, Howard.	
SPOKANE			
Rev. Andrew L. Bramhall, Wenatchee.		Stoddard King, 447 W. 24th St., Spokane.	
UTAH			
Ven. William F. Bulkley, Salt Lake City.		W. H. Trask, Jr., 1341 2nd Ave., Salt Lake City.	
WESTERN NEBRASKA			
Rev. Oliver Riley, Scottsbluff.		Paul Martin, Sidney.	
WYOMING			
Rev. A. Abbott Hastings, Ethete.		L. H. Brooks, Sheridan.	
Rev. Frederick C. Wissenbach, Sheridan.		George Brimmer, Cheyenne.	
ANKING			
None.		None.	
CUBA			
Rev. J. H. Townsend, Jr., River, Conn.		G. E. Knight, Habana.	
HAITI			
HANKOW			
KYOTO			
LIBERIA			
None.		None.	
MEXICO			
None.		None.	
NORTH TOKYO			
SHANGHAI			
None.		None.	
SOUTHERN BRAZIL			
None.		None.	
TOHOKU			
None.		None.	
AMERICAN CHURCHES IN EUROPE			
Rev. Everett P. Smith, D.D., Geneva.		Edward R. Sumner, Paris.	

The Habit of Giving

By Mary Elizabeth Bouck

THE parish was taking an offering for the "advance work" of the Church. On the day preceding the one on which the offering was actually to be taken up, one of the mothers called her small son to her and, having told him all about it, asked him if he wished to give anything. He hesitated a moment, then said, "I'll give two cents." Then, as if fearing she might misunderstand, he added hastily, "It's all I have left of my allowance. If you'd told me before I could have given more."

"It's all right, Son," his mother replied. "Just give what you can," and taking the money, she added it to her own gift.

It seems like a very trivial incident, but looking beneath the surface, one can see an important significance. That little boy is learning early in life the joy of giving and the blessedness of sacrifice, for, of course, in giving all he had left of his allowance he would have to do without money for the rest of the week.

A branch of the Woman's Auxiliary was once asked for a boy's sweater as part of their box allotment. When the rector heard of it he said, "Let me bring that before the Church school." On the following Sunday he told the children about the little Alaska mission and its Indian congregation. The next week pennies, nickels, and dimes began to come in—the gifts of children to an unknown child—till when the time came to buy the sweater there was more than half the price of it contributed.

After all, it isn't *how much* the children give, as it is the fact that they have a part in the giving. Any mother or any psychologist will tell you that the time to establish habits is

in childhood, and the earlier the better. That being the case, why not train the children early to share their blessings with others who are less fortunate?

Of course, we do have our birthday offerings and Lenten offerings. They are taken up on special occasions and for special purposes, and the child is apt to think of them as the only two responsibilities that he has; whereas, if he gives frequently and to all the Church's projects, his viewpoint is correspondingly widened. Furthermore, if all his idea of giving is connected with the Church school, when adolescence comes and he drops out of Church school as he usually does, he feels that his responsibility has ceased. If, on the contrary, he is used to giving through the Church too, the chances are that he will continue doing so.

If only everybody were trained in this habit, for our thoughts are largely habit too, how the work of Christ's kingdom on earth would prosper! "God always gives" and it is only by our giving that we open the channels in ourselves through which He may pour His blessings on us.

The Church takes a substantial amount of money from a wealthy parish in the east to aid a struggling mission in the west; and at the same time requires that same struggling mission to contribute toward the work in the foreign field. Why? Why not allow the mission to keep all the funds it can raise till it is at least self-supporting? The answer is obvious. Isn't the same principle involved in our asking our children for their pennies and nickels for some great cause? Let's give them a chance too, and at the same time teach them the real joy of giving.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE MARRIAGE CANON

To the Editor of *The Living Church*:

I LABOR UNDER a disadvantage in seeking to understand the mental processes of the joint commission now dealing with the subject of marriage and divorce, because I am away from home and am dependent upon newspaper reports of its later activities. I am moved, however, to ask several questions, my excuse for asking them publicly arising from the fact that my own name has been used by the chairman of the commission (at least so it appears in the newspapers) as seemingly giving in some of my writings a basis for his present reasoning.

(1) My first question has to do with this quotation, which emphasizes a statement I have often made, in common with Bishop Gore, the late Dean Rashdall, and others, *viz.*, that we must always remember that our Lord's teaching sets forth general principles, rather than laying down specific precepts or laws.

Now, how in the world can the commission find in such a statement any ground for its latest suggestions about divorce? What is the *principle* which our Lord states, when He declares that the married twain are one flesh and that what God joins together men must not put asunder? Because it is a principle, a guiding principle to be applied in life, rather than a piece of legislation, must it be applied as suggesting increased laxity in the matter of "putting asunder" and an effort to accommodate a difficult ethical ideal to the conditions of the devitalized Christianity of today? It is a principle—not a precept—but is not the principle the direct opposite of the commission's latest pronouncement?

(2) My second question lies in the query as to whether it is wise for a commission such as this to do its thinking (or what passes for thinking) so publicly. When and why was the custom inaugurated which regards the appointment of a commission of this sort as intended to function by suggesting tentative reports, all broadcast in the newspapers, followed by further tentative reports, likewise broadcast, all of them accompanied by explanations, arguments, reasons, and appeals, some in official statements by the chairman or subcommittees, some in personal interviews, and all to end (perhaps) in a final majority report to be presented, first to the *Associated Press* and later to General Convention? Would it not be well to do one's thinking less tentatively—or shall we say less nakedly? Washing dirty linen in public has always been our worst failing. Appealing to the public to assist us to think is only a shade better.

(3) Finally—just what excuse is there in using the publicity department of the National Council for pouring into the newspapers columns of material about "tentative" reports, which may be largely modified before presented in final form, if ever any agreement is reached? *Why is a publicity department?* We pay for its support as part of the work of the National Council. It has much to its credit—"the best missionary magazine published," etc. But its newspaper publicity work follows, apparently, the strange theory that the principle governing it should be the measure of quantity rather than of quality; the assistance of newspaper men anxious to get sensational news features rather than careful (and of course, sensible and sympathetic) effort to have the work, news, and thought of the Church so placed before newspaper representatives as to secure accuracy and understanding and a fair amount of reasonable appreciation. Why pay good money to furnish information to the press as to the successive stages by which a commission thinks out loud about its problems long before reaching definite conclusions? Especially as its thinking is rather distressing to those of us whose religion comes from Galilee rather than Reno?

Ogunquit, Me.

(Rt. Rev.) CHARLES FISKE,
Bishop of Central New York.

To the Editor of *The Living Church*:

MAY I suggest by way of inquiry rather than opinion that the discussion of the marriage law in the Church would be greatly aided if we could know from Bishop Page and his collaborators whether in their opinion Christ

taught definitely on the subject of marriage for His followers, and what He taught as distinguished from what Bishop Page and his committee say they think He ought to have taught or intended to teach?

It would also be illuminating to know what is the precise relation of the Church to the initiation or creation of a marriage according to the mind and law of Christ. Is there not all through the discussion an indication of the notion that the Church "marries" the parties, that is, that the priest or minister marries them? Is there any sound theological authority for this view? Fundamentally according to the mind and law of Christ, is not marriage a contract validly entered into and consummated between a Christian man and woman, by their own declaration and act, without the intervention or action of a priest or minister? So far as the Christian Society may by a rule provide that a priest or minister shall bless or declare the union, is such provision anything more than one of form, or at the most, of discipline?

When a Christian man and woman enter into a marriage according to the law and mind of Christ, by their declaration declaring it to be for life as that law requires, whence comes the power which Bishop Page and his committee seem to assume to deal with that marriage and its various incidents according to the law, practice, and standards of the pagan state, so setting Reno above Sinai, and the state legislature above Jesus Christ?

Nothing that is said here is intended to minimize the proper observance by all people of forms prescribed by the state for the due evidencing of a secular marriage and the observance by Church people of forms prescribed by their churches for the due evidencing within the Church of the religious marriages of members. The point on which light seems to me to be needed is what is essential to the validity of a marriage between a Christian man and woman according to the mind and law of Christ. That validity is one thing; the evidence of it is another. That point being clarified the foundation will be laid, may I submit, for a more intelligent discussion of the many related questions.

CHARLES C. MARSHALL.

Millbrook, N. Y.

To the Editor of *The Living Church*:

I HAVE read with interest the article of the Bishop of Michigan on The Proposed Canon on Holy Matrimony appearing on pp. 323, 324, 325 of your [July 4th] issue. May one be permitted a few comments?

1. If the words of Christ, as given in St. Matthew's Gospel, allow remarriage after divorce to anyone, they allow it only to a man who has put away his wife "for the cause of fornication." They cannot be stretched to cover the case of a woman who has divorced her husband for *any* cause: because (assuming that our Lord was laying down a law), He was rendering more strict the existing Mosaic law and not relaxing it in any direction. Such passages as Galatians 3:28 cannot be adduced here as they relate to privileges so exclusively spiritual that the Church has never held them to allow the giving of holy orders to women. As a matter of fact, the Church has never understood our Lord as allowing divorce to anyone. Consequently, for Catholics, there is no scriptural authority for remarriage after divorce until the bond has been dissolved by death.

2. The practice of the Russian Church cannot be related to St. Matthew 5:32 or to any other text or to Catholic tradition. It is held to be due to secular pressure.

3. Referring to the Bishop's fifth paragraph: Is there any state in which a person can be divorced against his will "for causes of which they themselves are innocent"?

4. If our Lord was only setting up an ideal and in no sense laying down a law, then it seems presumptuous for General Convention to lay down a law. It seems doubly presumptuous when the law laid down comes short of our Lord's ideal. If our Lord never laid down a law concerning matrimony, let us have no canon on the subject. If He did lay down a law, then let our canon embody that law and no other.

Peekskill, N. Y.

(Rev.) JOHN COLE MCKIM.

PREMATURE PUBLICATION OF CONVENTION REPORTS

To the Editor of *The Living Church*:

PERMIT me to register an emphatic protest against the vicious and growing practice of broadcasting to an astonished world the tentative and sometimes startling proposals of the commissions appointed by our Church conventions for the study of special problems. It is undignified; it is unwise; it is an affront to the appointing bodies, by whom and for whom alone the formulation of such reports was authorized.

Good taste, if nothing else, should suggest the impropriety of discussing our internal family affairs in the forum of a critical and unsympathetic press. Matters of the greatest delicacy are sometimes involved, as we have recently discovered, and every effort should be made to avoid a publicity which can only result in bringing the Church's good name into disrepute. The distorted and sensational headlines which so often preface these reports make one almost ashamed to be known as an Episcopalian. And the headlines are all that the majority of people read.

However desirable it may be to inform the Church's own constituency as to the proposals offered, this is the wrong way to do it. The deeper issues involved are frequently beclouded by false emphasis upon those features which minister to the reportorial lust for sensation. Published in full by only a few of the more important metropolitan journals, such reports, moreover, are subject to a dwindling process of condensation and abstraction for the benefit of other communities; and in each successive retelling the distortion grows, until in the last issue the very fabric and meaning of the proposals is lost.

And is it not a grave discourtesy to the convention from whom the commission derives its being? Who, better than they, have a right to the first reading and consideration of their commission's report? To give a letter to the press before it is delivered to the person addressed is rightly regarded as so great an indignity that the recipient may decline to acknowledge it. Every convention, diocesan and general, should protect itself from this abuse of confidence, however well intended it may be, by adopting a rule of order, or an amendment to the canon under which the commissions are created, that would effectually forbid the premature publication of all such reports.

In the meanwhile, let us pray that we may be delivered from any further outgivings of these honorable commissions before the meeting of the next General Convention.

(Rev.) LEFFERD M. A. HAUGHWOUT.

Staten Island, New York.

"ORIGIN OF THE ARK OF THE COVENANT"

To the Editor of *The Living Church*:

MY ATTENTION has been drawn to an article entitled "Origin of the Ark of the Covenant," by the Rev. H. A. Dexter, All Saints' Church, N. Y., in your issue of the 30th of May. I can hardly believe that the author of that article is serious when he contends that Moses got the idea of the Ark and its construction (italics mine) from the sacred god Amon-Ra in the temple of Luxor. It is unfair, perhaps, to suggest that the writer is not serious, for he is dealing with a biblical subject, but from the point of view of a biblical student I must say that the treatment of this Old Testament fact, as a fable or rather as pre-Mosaic in origin, is to be contested in light of the 25th chapter of Exodus, and the 10th chapter of Deuteronomy and the 9th and 10th chapters of Hebrews, and that it is a grave thing to dispute the words of sacred Scripture and to suggest that the Mosaic account is unreliable.

What are the facts? The facts are that Moses was bidden by Jehovah to make an ark of acacia wood of certain definite dimensions and to overlay it with pure gold, within and without, with four rings of gold on the four corners. Very minute is the command. No departure must be therefrom. Moses was told also to make a mercy seat and place it above upon the ark. It was to be of pure gold. Significant indeed. Wonderful in its conception. The "Ark" and the "Mercy Seat." How full of spiritual help and comfort to us. "There" at the mercy seat, God told Moses, "I will meet with thee, and will commune with thee from above the mercy seat" of pure gold—the meeting place of God and man. No wonder that John, writing later in his epistle, says, "If any man sin, we have an Advocate with the Father Jesus Christ the righteous, and He is the propitiation for our sins." Literally, He is the mercy seat for our sins. The words are identical in meaning. John is looking back to the type of the mercy seat, fulfilled now in Christ. This is the significance of God's plan in the ark and in the mercy seat which formed a part of it. It was a type of the Lord Jesus Christ, as the meeting place between God and man. How

then can we deride the Scriptures and turn over the Mosaic account and God's plan to a heathen temple for confirmation? It is absurd and not only so, but unscholarly, to dare to contradict the explicit command of God Himself to Moses to make the Ark of the Covenant. It is a daring and irreverent thing so to modernize God's Book as to deprive it of all sacred and historical accuracy. For these reasons as a student of Old Testament prophecy and type, it is as well to say that Mr. Dexter's article has nothing to recommend it, either from a strict literal point of view or even from a figurative point of view.

(Rev.) R. M. BRADNER.

Staatsburgh-on-Hudson, N. Y.

IS SUICIDE MORE PREVALENT AMONG ANGLICAN CLERGY?

To the Editor of *The Living Church*:

CASUALLY glancing at a magazine the other day, I came across the statement that, as compared with the general suicide rate for the country, there is a very low rate among clergymen, the Roman clergy having the lowest rate of all, but the Anglican clergy having a rate almost equal to the average for the country.

I have no means of testing the accuracy of this, but I was shocked, and began thinking out a reason why, supposing the statement true.

First, I recalled the teaching of the psychologists, that the first requisite for a sane, balanced, peaceful, and contented mind is economic security. This does not mean wealth or luxury; it may mean only the barest existence; but it does mean freedom from the fear of losing one's job or living, and from anxiety for dependents. It means stability, at any economic level.

To put the two ideas together, the Roman clergy all have assurance of employment and support till they die, but the Anglicans have no such assurance. This alone would account for a high suicide rate.

To continue, there are two kinds of suicide, physical and professional. The writer of the magazine article was thinking only of the former—but the second type is even worse—professional suicide. How many are there who give up or renounce their orders? How many are there who commit the sins of sacrilege by being baptized, confirmed, and ordained over again as if they had never been anything but heathen, and so sin themselves and give occasion to others, priests and bishops, to sin?

What result will we get from a comparison of the states of mind in those who commit physical suicide and those who commit vocational suicide? From my very limited observations, I seem to see a great deal in common. There is the same despair, the same hopelessness, the same egocentric selfishness and disregard of others, the same suffering of mind and inability to see the way out of the dark pit that has engulfed them at what appears to be the end of the road.

Now, my reasoning may be all wrong. If so, I should be happy if some of the learned and intelligent writers to *THE LIVING CHURCH* would kindly set me right.

* Valhalla, N. Y.

(Rev.) ORRICK COLLOQUE.

"THE AMERICAN MISSAL AGAIN"

To the Editor of *The Living Church*:

IT is late to be expressing appreciation of your timely and pointed editorial, *The American Missal Again* (L. C., June 20). My impression is that many bishops and conventions have been stampeded into a very unwise action, one which will confirm Protestants in their fear of losing freedom of worship in coming to us. I know that Protestant objections to our Book of Common Prayer are fundamental and theological; but freedom in worship is a very dear principle also and what can be enforced against a party in the Church could be enforced against them also were they a part of us.

Let us hope (and pray) that your editorial will lead to a reconsideration by all the liberal-minded of the Church.

You are right in saying that *THE LIVING CHURCH* is our liberal Church paper. I spell "liberal" with a small letter because the intolerance of Liberals is well known.

New York City.

MARY CARNAHAN.

To the Editor of *The Living Church*:

I WANT TO THANK YOU for the brave, commonsense, outspoken editorial in the [June 20th] issue of *THE LIVING CHURCH*.

I think all the utterances were needed, concluding with this editorial to clear the atmosphere and to bring the brethren to earth once more.

(Rev.) S. R. GRAY.

Dundee, Ill.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE ROMAN CATHOLIC CHURCH declines to enter into conference with other Churches regarding reunion, presumably because it does not wish to appear as a Church among Churches. It offers reunion to those who will submit to it. Therefore Rome seems to be out of the picture as framed by Lausanne, Lambeth, etc. The alternative, then, seems to be either to go ahead and complete the picture without Rome, or to change the picture. It is natural that those who have been heart and soul in the present reunion movement should assume that the former is the right course—Rome won't come in, so much the worse for Rome. But within our own borders are some voices that warn us that we are not competent to reunite the Church without Rome, that the Anglican episcopate is part of the Catholic episcopate and not able by itself "to make what arrangements and statements it pleases," as if it were the whole episcopate; that reunion without Rome would not be the reunion of the Church; that so long as Rome is out, Church unity is out; that the English Church did not differ from Rome first and then separate from it, but was separated first (not by its own will) and differed afterward, being in fact *made* different by the secular power; that Rome cannot repeal its dogmas, but does allow divergences in Church customs; that our best prospects are in learning to understand and accept the dogmas, the customs being subject to tolerant arrangement; and that these are real prospects, calling for patience in hope.

Such is the general position of *Catholic Reunion*, by Spencer Jones (Gorham, \$1.80), and *The Good Estate of the Catholic Church*, by Viscount Halifax (Longmans, 1930, 80 cents). In these little books, the case for the inevitableness of Rome is seriously and soberly laid before us. That "there can be no fulfilment of the divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West" (Lambeth Conference, 1920) is as true after the Pope's refusal to confer as it was before. M. B. S.

JOSEPHUS AND THE JEWS. By F. J. Foakes-Jackson. New York: R. R. Smith, 1930. \$3.00.

IN THE title of this volume Dr. Foakes-Jackson has perhaps done himself a little less than justice. To most minds it will suggest a critical study of Josephus of a type interesting only to specialists, and those who so think will pay the book no further attention. As a matter of fact, however, the volume is something very different: it is a most interesting work on New Testament backgrounds, written by a thoroughly competent scholar, and is by no means based on Josephus alone. Yet, since Josephus is by all odds our chief source for the period, he naturally receives the lion's share of attention.

The volume is divided into five "parts." The first of these is devoted to a sketch of Josephus himself, in which the author does little more than assemble and systematize the historian's own biographical indications. Part II reconstructs Jewish religion in the time of Christ; here Josephus is lavishly supplemented from other sources. The remaining "parts" are historical, covering the periods B.C. 200-4, B.C. 4-A.D. 70, and A.D. 70-100. Here Josephus is again supplemented wherever possible, although for most of the material he is necessarily our sole guide. The great exception to this rule, however, is to us a most important exception. The New Testament contains many historical allusions, and practically all of these the author has worked into his text, in addition to summing up all possible New Testament contacts with Josephus in a separate chapter.

The result is a thoroughly useful volume. It is, of course, not written for specialists. Nor does it attempt to raise questions that are still undecided; the Josephus theories of Dr. Eisler, for instance, are not discussed. Perhaps this is to be regretted, for Dr. Eisler—despite his passion for mares' nests—has

cleared up many things about the Jewish historian's methods. And he has thrown light on his none too savory career that leaves Dr. Foakes-Jackson's first part as rather too flattering. But it does not matter very greatly, for such things are matters of detail, not very important to a treatment as a whole so objective and attractive as we find in this volume. E.

THE FOLLOWING BOOKS, while not ostensibly sermons, fall so naturally into the category of exhortation and instruction that they can be considered together under that heading.

First, *Gratitude*, by our old friend Dr. Henry Van Dyke (Dutton, \$1.00), a brief essay on that virtue. Dr. Van Dyke's style as author and preacher is well known and it is scarcely necessary to summarize except to say that he is so little afraid of platitudes that he makes them sound convincing, and that he shows in every line the wisdom and sweetness of honorable old age.

A short and stirring sermon (though not so-called by the Scotch on the occasion of its yearly delivery) is Sir Wilfred Grenfell's address at his installation as rector of St. Andrew's University in 1929. This very appropriately is a challenge to youth to follow St. Andrew, and is called *The Fishermen's Saint* (Scribner's, \$1.00). Whether it will be as popular as Barrie's famous address *Courage* it is too soon to say, but the students must have thrilled while they listened. Dr. Grenfell knows how to talk to young men and his own adventurous life supplies him with the finest material. He tells many personal stories here, all true and exciting, and one at least is piercingly sad.

The Monastery by the River, by the Rev. G. Stanley Russell (Richard R. Smith, Inc., \$1.25), is the product of a series of talks to London choir boys, later given to Canadian boys with even more success. It is an unusually charming book. The author, a Congregationalist minister, hit upon the idea of describing the life of an English Benedictine House of the sixteenth century, by telling a short story each week to his choir boys, about the varied human types in the monastery, their daily work and prayer, and their "sweet piety." He grew so interested himself in his creations—the good brothers and their saintly abbot, and the founding at their gate who grew up to be a monk in good time—that his dreaming and imagining brought shadows to life. Each story conveys its lesson frankly, but with a naive simplicity and joy. It is easy to imagine the interest and pleasure of the first hearers, especially over such chapters as the Maypole, the Soldier, the Secret of Abbot Stephen, and many more.

The Path to Peace: Essays and Addresses on Peace and Its Making, by Nicholas Murray Butler (Scribner's, \$2.50), is the latest collection of Dr. Butler's papers. They were delivered during the years 1924-30, and form a record of accomplishment in the world's most important cause, that scarcely another citizen of any country can equal. Dr. Butler is famous for being a convinced Republican and convinced "Wet"; he is also our best fighter for peace and international understanding. Not all Americans realize that he has more decorations from foreign governments than any other American, which means that he is known and admired and respected abroad. This latest book is worth studying for its broad learning, its information on the progress of the peace movement, and its attitude toward national policy. A few statesmen of Dr. Butler's calibre could certainly make our stock rise in the opinion of other nations!

MAN IS THE iron and God is the smith; and we are always either in the forge or on the anvil. God is shaping us for higher things.
—Beecher.

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Church

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.
THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.
Agents also for (London) Church Times, weekly, \$3.50; and The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



JULY

- 12. Sixth Sunday after Trinity.
- 19. Seventh Sunday after Trinity.
- 25. Saturday. St. James.
- 26. Eighth Sunday after Trinity.
- 31. Friday.

KALENDAR OF COMING EVENTS

JULY

- 13. Second annual Church Training School for Colored Churchmen of South Carolina at Orangeburg.
- 18. Y. P. F. Conference of Utah, at Mueller's Park, Salt Lake.
- 20. Conference for Church Workers, diocese of Marquette, at Lake Michigan.
- 21. Young People's Conference at Rock Point, Burlington, Vt.
- 23. Young People's Conference, Province of the Southwest, at Winslow, Ark.
- 30. Adult Division, Sewanee Summer Training School, Sewanee, Tenn.
- 31. Training Conference of G. F. S. at Adelyn-wood, South Byfield, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

- 20. St. Francis', Rutherfordon, N. C.
- 21. St. Francis', Rutherfordon, N. C. Grace, Ridgeway, Pa.
- 22. St. Francis', Rutherfordon, N. C.
- 23. St. Francis', Rutherfordon, N. C. Grace, Sheboygan, Wis.
- 24. St. Francis', Rutherfordon, N. C.
- 25. St. Francis', Rutherfordon, N. C.

APPOINTMENTS ACCEPTED

ATTRIDGE, Rev. CLARK L., rector of Trinity Church, Houghton, Mich. (Mar.); to be rector of St. Matthias' Church, Detroit. Address, 6855 Vinewood Ave., Detroit. October 1st.
BARRY, Rev. FREDERICK L., assistant at Cathedral of Incarnation, Garden City, L. I., N. Y.; to be rector of St. Gabriel's Church, Hollis, L. I., N. Y. September 1st.

BRAYSHAW, Rev. I. deL., assistant at St. James' Church, Wilmington, N. C. (E.C.); to be rector of Christ Church, New Bern, N. C. (E.C.) September 1st.

CHIEHA, Rev. GEORGE C., vicar of Church of St. Francis of Assisi, Boston, with charge of Church of St. Mary's for Sailors, East Boston, Mass.; to be rector of Trinity Church, Bridgewater, Mass. September 1st. Address, 89 Main St., Bridgewater.

FISHBURNE, Rev. CHARLES C., recent graduate of Virginia Theological Seminary; to be in charge of St. Mark's Church, Chester, and St. Peter's Church, Great Falls, S. C. (U.S.C.) Address, Chester.

HAINES, Rev. ELWOOD L., executive secretary of the diocese of North Carolina; to be rector of Christ Church, Glendale, Ohio (S.O.) September 1st.

KELLEY, Rev. ALDEN DREW, formerly instructor at Nashotah House, Nashotah, Wis. (Mil.); to be chaplain of St. Francis' House, University of Wisconsin, Madison, Wis. (Mil.) Address, 2014 University Ave., Madison.

LEMERT, Rev. J. R., curate at St. Peter's Church, Auburn, N. Y. (C.N.Y.); to be rector of Grace Church, Waterville, N. Y. (C.N.Y.); September 1st.

LEVER, Rev. CHARLES M., formerly general missionary in the diocese of Lexington; has become priest-in-charge of St. Paul's Church, Logan, and Church of the Epiphany, Nelsonville, Ohio (S.O.) Address, 322 E. Hunter St., Logan.

MCCANCE, Rev. EDWARD G., rector of St. Paul's Church, Minersville, Pa. (Be.); to be rector of Church of the Epiphany, Glenburn, Pa. (Be.) September 1st.

MERRIMAN, Rev. ARTHUR B., chaplain of St. Elizabeth's private chapel, Sterling, N. Y.; to be rector of Church of the Saviour, Syracuse, N. Y. (C.N.Y.) Effective September.

MORRIS, Rev. A. C., formerly rector of Trinity Church, Wethersfield, Conn.; to be assistant at St. Thomas' Church, New Haven, Conn.

SEWELL, Rev. WILLIAM R., formerly priest-in-charge of Christ Mission, Susquehanna, Pa. (Be.); to be priest-in-charge of St. James' Mission, Pittston, Pa. (Be.) Address, West Pittston, Pa. September 1st.

STUART, Rev. ALBERT R., recent graduate of Virginia Theological Seminary; to be in charge of Church of the Resurrection, Greenwood, Epiphany, Laurens, and St. Stephen's, Willington, S. C. (U.S.C.) Address, Greenwood.

NEW ADDRESSES

SANFORD, Rev. D. L., retired priest of the diocese of Pennsylvania, formerly R. F. D. 1, Elizabeth, N. J.; 750 Midland Blvd., Townley, Elizabeth, N. J.

WILLIAMS, Rev. JOHN, Jr., assistant at Church of the Ascension, New York City, formerly 137 E. 66th St.; 12 W. 11th St., New York City.

RESIGNATIONS

HEERMANS, Rev. NILE W., as rector of Christ Church, East Haven, Conn., because of ill health. Address, Pleasantville, N. Y.

SIDNER, Rev. W. M., as rector of St. Paul's Church, Steubenville, Ohio; and will become rector emeritus of that church. Effective September 6th.

WILLIAMS, Rev. WILLIAM HALL, as priest-in-charge of Church of the Good Shepherd, Fairhaven, Mass., and will go abroad for two months rest and holiday.

SUMMER ACTIVITIES

HARVEY, Rev. BENSON HEALE, canon missioner of Cathedral of St. Mary and St. John, Manila, enroute to America on regular furlough, is taking Sunday duty in England under direction of Society for the Propagation of the Gospel. Address until August 20th, care of S. P. G., 15 Tufton St., Westminster, London.

HENWOOD, Rev. WILLIAM, rector of Christ Church, Barnsley, Yorkshire, England; to be in charge of St. George's Church, Maplewood, N. J. (N'k.)

KINGS, Rev. W. G., rector of Grace Church, Chillicothe, Mo. (W. Mo.); to be in charge of services at Trinity Church, Hoboken, N. J. (N'k.)

MALLETT, Rev. FRANK J., rector emeritus of St. Paul's Church, New Albany, Ind.; to be in charge of Holy Trinity Church, Greensboro, N. C., during July.

PETERSON, Rev. V. A., rector of St. James' Church, Cleveland, may be addressed care of American Express Co., 6, Haymarket, London, until August 25th.

RICHEY, Rev. FRANCIS H., rector of St. George's Church, Maplewood, N. J. (N'k.); to be in charge of the services at Christ Church, Barnsley, Yorkshire, England, during the summer.

DEGREES CONFERRED

HAMPDEN—SYDNEY COLLEGE—A D.D. was conferred upon the Rev. FRANKLIN DAVIS, rector of Trinity Church, Danville, Ky., on June 10th.

LINCOLN MEMORIAL UNIVERSITY, Harrogate, Tenn.—A D.D. degree was conferred upon the Rev. THADDEUS A. CHEATHAM of the Village Chapel, Pinehurst, N. C., and Calvary Church, Pittsburgh, Pa.

MORGAN COLLEGE, BALTIMORE—A D.D. was conferred upon the Rev. E. L. BASKERVILL, archdeacon in charge of work among colored people of South Carolina and rector of Calvary Church, Charleston, at commencement exercises, June 2d.

UNIVERSITY OF THE SOUTH—D.D.s were awarded on June 9th to the Rev. JOHN GASS, rector of St. John's Church, Charleston, W. Va., and the Rev. R. BLAND MITCHELL, rector of St. Mary's Church, Birmingham, Ala. (who are alumni of Sewanee); and the Rev. GARDNER C. TUCKER, rector of St. John's Church, Mobile, Ala.; the Rev. T. B. RODDY, pastor of Highland Heights Presbyterian Church, Memphis, Tenn.

Other degrees awarded:
D.S. to WILLIAM WESTON, M.D., chairman of the South Carolina Food Research Commission, Columbia, S. C. (an alumnus).
D.L. to NORMAN FOERSTER, director School of Letters and professor of English, University of Iowa.
D.C.L. to the Rev. H. R. GUMMEY, S.T.D., professor of Liturgics, Church Polity, and Canon Law, Philadelphia Divinity School; W. D. HAGGARD, M.D., president of the American College of Surgeons, professor of Clinical Surgery, Vanderbilt University, Nashville, Tenn.; JEFFERSON RANDOLPH ANDERSON, chairman of the Committee on Dispatch of Business of the House of Deputies of General Convention, Savannah, Ga.

ORDINATIONS

DEACONS

CONNECTICUT—At Christ Church, Quaker Farms, June 23d, HENRY S. DOUGLAS was ordained to the diaconate by the Rt. Rev. Edward Campion Acheson, D.D., Bishop of the diocese. The candidate was presented by the Rev. Harold J. Edwards of Seymour, and the Ven. Sidney W. Wallace of Portland preached, Mr. Douglas is to be missionary of Quaker Farms; St. Peter's, Oxford; and Good Shepherd, Southford. He may be addressed in care of P. O., Oxford.

On June 25th, Bishop Acheson ordained LYMAN E. PATEE a deacon in Christ Church, Ansonia, for the Bishop of Mississippi. The candidate was presented by the Rev. Dr. George A. Barrow, and the Rev. Dr. G. B. Myer preached the sermon. The Rev. W. H. Jackson of East Carolina, a classmate at the University of the South, said the litany. Mr. Patee is to be a missionary of the Church of the Good Shepherd, Fort Defiance, Ariz.

CONNECTICUT—Two graduate students were ordained deacons in St. Paul's Church, New Haven, July 7th: GILBERT VAUGHN HEMSLEY of Yale Divinity School, who is to be curate to the Rev. H. F. Hine, rector of Trinity Church, Torrington, and ROBERT IRVING PARK of Berkeley, who is yet unassigned. Mr. Hemsley was presented by the Rev. Mr. Hine, and Mr. Park by the Rev. H. R. Weil, rector of St. Paul's, New Haven. The sermon was preached by the Rev. Dr. Clifton H. Brewer, lecturer at Yale University.

ERIE—The Rt. Rev. John C. Ward, D.D., Bishop of Erie, ordained SAMUEL MATTHEW BLACK, NORMAN JOHN THURSTON, and the Rev. GROVER CLEVELAND FOHNER, formerly of the Presbyterian Church, to the diaconate in St. John's Church, Sharon, on June 30th. The Rev. Orville E. Watson, D.D., professor of the New Testament and Liturgics at Bexley Hall, Gambier, Ohio, preached, the Rev. Philip C. Pearson read the preface to the ordinal, the Rev. Kenneth R. Waldron read the litany, the Very Rev. Martin Aigner, D.D., read the epistle, and the Rev. Samuel M. Black read the gospel. Bishop Ward was celebrant.

Mr. Black, presented by the Rev. Frederic B. Atkinson, is to be in charge of St. Andrew's, South New Castle, and St. Luke's, Elwood

City; Mr. Thurston, also presented by the Rev. Frederic B. Atkinson, is to have work centering at Elkins, W. Va.; Mr. Fohner, presented by Dean Aigner, is to be curate at St. John's.

LOUISIANA—In Trinity Church, New Orleans, SHERWOOD STROBEL CLAYTON was ordained deacon by the Bishop of Louisiana, the Rt. Rev. James Craik Morris, D.D., on June 14th. The Rev. R. S. Coupland, D.D., was presenter and the Rev. Malcolm Lockhart, Baton Rouge, preached. Mr. Clayton's address for the present is 4935 Prieur Place, New Orleans.

MINNESOTA—The Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, ordained to the diaconate GORDON EMMITT BRANT, in St. Paul's Church on the Hill, St. Paul. The Rev. Hubert G. Wrinch presented the candidate and the Rev. F. L. Palmer, D.D., Faribault, preached the sermon. Mr. Brant will continue as a student at Seabury Divinity School, and do missionary work for the summer at St. Paul's Church, LeSueur Center. Address: 1512 Almond Street, St. Paul.

NEW JERSEY—In All Saints' Chapel of Trinity Cathedral, Trenton, on April 11th, the Bishop of the diocese, the Rt. Rev. Paul Matthews, D.D., ordained to the diaconate ROBERT B. GRIBBON of Plainfield, presented by the Rev. E. V. Stevenson; ORVILLE N. DAVIDSON of Woodbury, presented by the Rev. Robert G. W. Williams; EDWARD RANDOLPH WELLES, presented by his father, Canon Welles; JOHN P. CUYLER of Princeton, presented by the Rev. Robert Williams; and JOHN N. WARREN of Grace Church parish, presented by the Rev. Milton A. Craft.

The sermon was preached by the Rev. Dr. Richardson, professor at the General Theological Seminary, where the candidates were students. Mr. Gribbon has become curate at the Cathedral, Mr. Davidson is temporarily at Holy Trinity, Ocean City; Mr. Warren is assistant at Grace Church and its missions; Mr. Cuyler is now assistant at Calvary Church, New York; and Mr. Welles is at Trinity Church, Woodbridge.

On St. Barnabas' Day, June 11th, at Grace Church, Merchantville, the Bishop ordained to the diaconate ALFRED L. BANYARD and GEORGE A. HANN. Dean Urban preached the sermon. Mr. Banyard was presented by his rector, the Rev. Harold Morse, and Mr. Hann by his rector, the Rev. William W. Blatchford, of Atlantic City.

Mr. Banyard is in charge under the archdeacon at Holy Innocents' Church, Dunellen, and Mr. Hann is taking temporary work at Atlantic City.

OHIO—Five candidates were ordained to the diaconate by the Rt. Rev. Warren L. Rogers, D.D., at the commencement of Kenyon College; F. T. COB, D. G. HENNING, G. V. HIGGINS, C. A. HOPPER, and C. C. MORFIT, Jr. The Rev. C. Sturges Ball, S.T.D., professor of Ecclesiastical History at Bexley Hall, preached.

SOUTH CAROLINA—JOHN A. PINCKNEY, a recent graduate of the University of the South, was ordained deacon by the Rt. Rev. Albert S. Thomas, D.D., Bishop of the diocese, in St. Andrew's Chapel, Mount Pleasant, on June 28th. The candidate was presented by the Rev. William B. Sams, rector of the chapel, and the sermon was preached by the Rev. H. D. Bull, rector of Prince George Church, Winyah, Georgetown.

Mr. Pinckney is to have charge of the churches at Barnwell and Allendale with associated missions.

WYOMING—At St. Peter's Church, Sheridan, June 21st, the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of the diocese, ordained as deacons C. LEE MILLS and RANDOLPH MARVIN EYVEN. The Rev. C. C. Rolitt, D.D., of Faribault, Minn., preached.

Mr. Mills was presented by the Rev. F. C. Wissenbach and is to be in charge of St. John's, Jackson. Mr. Eyven was presented by the Rev. Philip K. Edwards of Casper and is to be in charge at Medicine Bow. He was formerly a Methodist minister. The candidates are to be addressed at Cody.

DEACON AND PRIEST

ALABAMA—On June 21st, at St. John's Church, Mobile, the Rt. Rev. William G. McDowell, D.D., Bishop of the diocese, ordained to the diaconate WILLIAM AUSTIN THOMPSON, a graduate of the Philadelphia Divinity School. The candidate was presented by the Rev. Gardiner C. Tucker, D.D., and the preacher was the Rev. Richard A. Kirchhoffer. Mr. Thompson is to take up work in Baldwin County, with residence at Fairhope.

The Rev. ROBERT CAPERS FLETCHER, deaf mute missionary of the province of Sewanee, was advanced to the priesthood at the Church of the Advent, Birmingham, on June 28th. In the congregation were both deaf and hear-

ing friends. The Rev. Mr. Fletcher was presented by the Rev. R. Bland Mitchell, and the sermon was preached in sign language by the Rev. Gilbert C. Braddock of St. Ann's Chapel for the Deaf, New York City, and was simultaneously read from manuscript by the Rev. John L. Jenkins. The litany was said by the Rev. Charles Clingman for the hearing, and by the Rev. Collins Sawhill of Cleveland, Ohio, for the deaf. Bishop McDowell was joined in the laying on of hands by eight of the clergy, mostly of Birmingham. The ordination service was signed by Miss Maumee Roberts, and the Holy Communion by the Rev. Mr. Braddock.

PRIESTS

ARKANSAS—The Rev. SMYTHE H. LINDSAY was ordained to the priesthood on June 29th by the Rt. Rev. James R. Winchester, D.D., Bishop of the diocese, in Trinity Cathedral, Little Rock. The Rt. Rev. Edwin W. Saphore, D.D., Suffragan Bishop, was celebrant, the Very Rev. John Williamson was presenter, the Rev. Dr. W. P. Witsell preached, and the Rev. H. A. Stowell read the litany. This is the last act of Bishop Winchester as Diocesan, who retired in May to take effect after General Convention. Mr. Lindsay is to be on the Cathedral staff for the next year.

DALLAS—On Sunday, June 28th, the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, advanced to the priesthood the Rev. LISLE W. THAXTON in St. Matthew's Cathedral. Fr. Thaxton was presented by the Rev. Edward Lewis and Bishop Moore preached the sermon. He is to be located temporarily at the Cathedral.

CORRECTION

In reporting the ordination by Bishop Mann of Pittsburgh of CHESTER L. HULTS, it was said that Mr. Hults was a graduate of Berkeley Divinity School. He, however, has just graduated from the Yale Divinity School.

DIED

BOGGS—At Brooklyn, N. Y., June 29th, MARY CAMERON EWING BOGGS, widow of William Paterson Boggs and daughter of Henry Clay and Mary Cameron (Barnett) Ewing, deceased, of Philadelphia.

Funeral service at St. Luke's, Brooklyn, and burial at St. Peter's churchyard, Perth Amboy, N. J.

MEMORIALS

Laurence Dean Fish

21 March 1910

12 July 1927

"Being a high priest taken from among men and by the sacrifice of Thyself, Thou hast made an offering to the Father to save man from destruction; mercifully place Thy servant, departed, in the land of the living where joys gush forth like rivers and eternal life is as a well of springing water." Euchologion, viij cent.

Albert Lester Hazlett

In loving memory of ALBERT LESTER HAZLETT, priest, who entered life eternal July 12, 1920.

"And ever near us, though unseen,
The dear immortal Spirits tread.
For all the boundless universe is life,
There are no dead."

NEWS IN BRIEF

FLORIDA—John W. Keyes, layreader in charge of All Saints' parish, South Jacksonville, for two years a layreader in the borough of the Bronx, beginning in 1901, organized some years ago a Lay Readers' League, doing so with the approval of the Rt. Rev. F. A. Juhon, D.D., Bishop of the diocese. About twenty men are members and they are providing services in Jacksonville and nearby towns where and when ministers are not available. Mr. Keyes was one of the Brotherhood men of New York who volunteered in the Seabury Society plans, and since has helped with Church extension. Recent publication of the St. Martha Church celebration in the Bronx, New York, brought out the foregoing facts.

GEORGIA—The Rev. S. B. McGlohon, who resigned and retired as rector of St. Paul's Church on the last Sunday in June, was presented with a watch and a purse by members of the parish on June 23d. The Rev. W. H. Higgins, a former rector of St. Thomas', Thomasville, and now rector of the Church of the Good Shepherd, Pittman, N. J., assisted the Rev. Mr. McGlohon at the celebration of the Holy Eucharist on Sunday, June 28th. Others assisting were the Rev. Frederick North-Tummon, retired, the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, and the Rev. R. H. Daniell, diocesan missionary.

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SOUTHERN WOMAN TO ACT AS governess or chaperon in school or home. References. Reply, P-608, LIVING CHURCH, Milwaukee, Wis.

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Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues. Fri., Holy Days, 9:30.

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" 8:00 P.M. Solemn Evensong, Sermon.
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Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confession: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
Rev. JULIAN D. HAMLIN, Rector
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Matins, 10 A.M.; Sung Mass and Sermon, 10:30 A.M.; Evensong and Sermon, 7 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional, Mass, 9:30 A.M. Confessions: Saturdays, 3:30-5 P.M.

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Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M.
Week-days: Masses, 7 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

New Jersey

St. Mary's-by-the-Sea, Point Pleasant

SUNDAYS:
7:30 A.M., Mass for Communion.
9:30 A.M., Mass for Communion (Sung).
8:00 P.M., Evensong and Benediction.
WEEK-DAYS:
Daily (except Mondays), Mass at 7:30.
The Monday Mass at 9:30.
Holy Days, a Second Mass at 9:30.
Confessions: Saturday, 5:30 and 8:00 P.M.
The Holy Hour: First Friday at 8:00 P.M.

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Wednesdays, 7:30 A.M. Holy Days, 9:30 A.M.

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Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
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High Mass and Sermon, 10:45.
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Sermon and Benediction at 8.
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Friday: Address and Benediction at 8.
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E. Juneau Ave. & N. Marshall Street
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SUMMER SCHEDULE
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Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

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WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals, 11:00 A.M., E. S. Time.

REST HOUSE

ST. PHOEBE'S HOUSE FOR REST AND retreat. On slopes of Mount Tom, above mountain stream. Sun baths, drives, New York bus service. Board reasonable. Address, DEACONESS-IN-CHARGE, Lakeside, P. O., Conn.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

RETREATS

RETREAT FOR CLERGY AND CANDIDATES at Evergreen Conference Center, Evergreen, Colo., September 7-11. Conductor, the Very Rev. Roland F. Philbrook.

RETREAT FOR WOMEN, EVERGREEN, Colo., September 7-11. Conductor, the Very Rev. George W. Wood. Address, REGISTRAR, Hart House, Evergreen, Colo.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

George Allen and Unwin, Ltd., 40 Museum St., London, W. C. 1, England.

Preparation for Holy Matrimony. By Bernard M. Hancock. Revised, with a Foreword by Kathleen L. Boustead, Central President of the Mothers' Union. Paper, 80 cts.

Central High School, Philadelphia, Pa.

The Barnwell Addresses. Edited with an Introduction by John Louis Haney, Ph.D., President, The Central High School of Philadelphia. Volume one, 1922-1930.

Cokesbury Press, 810 Broadway, Nashville, Tenn.

Sermon Hearts. The Gist of 150 Sermons of Pulpit Masters, Past and Present. By William H. Leach. Cloth, \$2.00.

Diocese of Ohio, Cleveland, Ohio.

A History of the Diocese of Ohio Until the Year 1918. By George Franklin Smythe. Cloth.

J. B. Lippincott Co., Philadelphia, Pa.

Chance of a Lifetime, The. By Grace Livingston Hill. \$2.00.

Kitty Frev. By Jane Abbott. \$2.00.
Silver Wings. By Grace Livingston Hill. \$2.00.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.

The Fine Gold of Newman. Collected from his writings. By Joseph J. Reilly, Ph.D. Cloth, \$2.50.

McGraw-Hill Book Co., Inc., 370 Seventh Ave., New York City.

International Administration. By Norman L. Hill, Associate Professor of Political Science, University of Nebraska.

Church Assembly Ends Summer Session; Disagrees on League of Nations Union

Motion for Suppression of War Accepted With Amendment—The Widows' Pensions Measure

The Living Church News Bureau
London, June 26, 1931

THE CONCLUDING MEETING OF THE Church Assembly's summer session, on Friday last, discussed a motion by an ex-service member, Mr. Aggett, calling for the complete suppression of war, and the support of the League of Nations Union. After several speeches had been made, Mr. Aggett agreed to accept an amendment proposed by Lord Hugh Cecil, which contained the substance of his motion except support of the League of Nations Union. On the other hand, the House refused to allow the Rev. C. E. Douglas to add a rider that the League of Nations would never achieve its object until the principle of freedom of conscience on all nations under the League's guarantee had been established.

The speech of the afternoon came from Sir Charles Marston, who deprecated the word "Catholic" being confined to the Roman Catholic Church, and asked the Press and Publications Board of the Assembly, whenever the word appeared so used, to correct this misuse. Sir Charles Marston spoke well and to the point, and held the attention of the assembly. In deference to the Archbishop, his resolution was somewhat modified, but the principle for which he contended was carried without dissentients.

A motion to have one meeting of the assembly in a year at some provincial town instead of London, and another to discuss motions on Wednesday afternoons, received little favor, and both were negatived.

BISHOP OF NASSAU GIVES REASONS FOR RESIGNATION

The Bishop of Nassau (Dr. Roscow Sheddin), whose resignation was recently announced, gave his reasons for so doing, at a meeting of the Nassau Association, on Wednesday last. He said that it had come to him that in twelve years he had done what it was possible for him to do for the diocese, in the diocese; and that a new man would not only be able to give a new impetus to the work, but would rally round him a new body of supporters in England.

When he (the Bishop) last went back to Nassau he had it pretty clearly in his mind that the sands of his episcopate were running out. Still he could not make a decision, and he asked God to help him to make a right decision; and the answer came to him quite plainly in the sinking of the *Livonia*. That was the sign that his work in the Bahamas was finished; and from that moment he had not had the least doubt that he was doing the right thing.

He believed that he was leaving at a moment when he could hand over the diocese in perfectly good order. There was a good staff, the damage caused by the hurricanes was almost entirely restored, the finance of the diocese was on a sound footing. He most earnestly trusted that all the present supporters of the diocese would continue to support it as actively and energetically as during the years of his episcopate.

THREE HUNDREDTH ANNIVERSARY OF DEATH OF CAPTAIN JOHN SMITH

The three-hundredth anniversary of the death of Captain John Smith, founder and sometime Governor of Virginia, and Admiral of New England, was commemorated on Sunday last at a service held at St. Sepulchre's Church, Holborn viaduct, London, where he is buried. The service, which was arranged by the vicar, the Rev. G. H. Salter, with the coöperation of the English-Speaking Union, was attended by a large congregation. A wreath of lilies and roses was laid on the grave by Lord Fairfax, on behalf of the Virginia Historical Society. Above the brass memorial tablet to Captain Smith in the nave of the church the British and American flags were hung.

The music at the service was sung by the choir of the School of English Church Music, assisted by choristers of Westminster Abbey, and the anthem, "Let us now praise famous men," to a setting specially composed for this tercentenary by Dr. Sydney H. Nicholson. An exhortation, read by the vicar, and written for the occasion by Canon J. O. Hannay, rector of Mells, called for praise of Captain Smith as a man of great fame in an age when famous men were many, and set out that it was through his wisdom and spiritual courage that the earliest settlers in Virginia escaped the perils which beset their enterprise.

THE NEW PATRONAGE MEASURE AND WIDOWS' PENSIONS

General approval was given without discussion to the new patronage measure, which is in reality the old one, with one clause withdrawn.

Instead of discussing measures for adding more burdens to the overburdened clergy, the assembly has been more profitably employed in listening to reports concerning the hard lot of the clergy and lay workers, and suggestions for their improvement.

The discussion on the Widows' Pensions Report showed a real desire on the part of the various speakers to help these unfortunate ladies. The report on the financial burdens of the clergy was introduced by the Bishop of St. Edmundsbury, who spoke of the country clergy and their difficulties. A minority report advocated a flat-rate pension, but it was pointed out that such a reform would increase the premiums of the poorer-paid clergy.

A CALL TO PRAYER

The following Call to Prayer has been issued by the Archbishops of Canterbury, York, Wales, Armagh, and Dublin, and by the heads of the Free Churches:

"The World Disarmament Conference will meet early in 1932, and it is difficult to exaggerate its importance. Our hopes for the peace of the world depend largely upon its success. A great responsibility will lie upon the delegates of the nations who attend it. It is right that they should enter on their task not only attended by the hopes of their fellow citizens, but supported by their prayers.

"We therefore appeal to the members of all Christian communions to give themselves in the intervening months to public and private prayer, that the peoples, governments, and delegates may seek to be guided by the Will of God, and that mutual confidence may lead to such results as will strengthen the foundations of good

will and peace among the nations of the world."

The Bishop of Chelmsford, presiding at the annual meeting of the Curates' Augmentation Fund, said one of the things which indicated the principal weakness in the system in the Church of England was that in so many cases the clergy were not directly paid, or at any rate in part, by their people. Many of their diocesan funds would be relieved of a great deal of their burden and be able to direct their bounty into channels where it was often more needed, if the people of a parish were made to realize that they must pay for the ministry which they loved and cherished.

The unveiling of the monument which has been erected in the courtyard of Lambeth Palace to commemorate the long association of the late Archbishop Lord Davidson and of Lady Davidson with the palace took place recently. The ceremony was performed by Lord Dunedin, one of the late Archbishop's earliest friends. Lord Selborne, chairman of the House of Laity of the Church Assembly, requested the Archbishop of Canterbury to accept the custody of the memorial, and the Archbishop signified his readiness to do so.

The Bishop of London, speaking at a meeting at the Church House this week, said that he was looking forward to visiting Canada in August, and to preach in Victoria Cathedral, British Columbia, of which he had laid the foundation-stone some years ago. **GEORGE PARSONS.**

SEE UTAH, SAYS BISHOP MOULTON

SALT LAKE CITY—"Come next door and see us when at Denver; we are not all Mormons here. See the 'Church at work' in this frontier section. And we have sandwiches just as good as Denver's!" These are not just the exact words of the Bishop of the Salt Lake district, the Rt. Rev. Arthur W. Moulton, D.D., and members of the Episcopalian Club, but it is the purport of an invitation extended to those attending General Convention. Utah is considered the center of scenic America, but apart from its natural scenic wonders it is one of the most interesting of all the missionary efforts of the Church in America. For one thing, it is the stronghold of Mormonism. In many communities and towns where missionaries are at work the population is over 95 per cent Mormon and in a large percentage of such communities particularly the farming districts even 100 per cent.

The distance from one mission station to another in most cases is enormous, yet under the able leadership of Bishop Moulton and his staff of ten clergymen the Church in Utah is slowly covering the ground and is becoming firmly established in all of the principal centers. In Salt Lake City there are four churches—St. Mark's Cathedral, St. Paul's Church, St. John's and St. Peter's Missions, together with Rowland Hall, a school for girls; St. Mark's Hospital; and the Emery Memorial House, a home for university students. There are three parishes and twenty missions in the district, besides a number of outlying preaching stations.

A special program of entertainment is being arranged, and a special train, if sufficient numbers express a desire to visit Utah, will be chartered from Denver to Salt Lake City, at the close of General Convention. The Bishop and Episcopalian Club especially invite readers of THE LIVING CHURCH to come to Utah and see for themselves the great opportunities before the Church.

Control Over Education is Problem of Church and State in Italy

Fascist Supervisors of "Azione Cattolica" Disapproved by Pope —Election of Antioch Patriarch

L. C. European Correspondence
Wells, Somerset, England, June 5, 1931]

WHEN TWO MEN RIDE ON A HORSE, one must ride behind" says an old proverb, and the question is apt to arise, "Which?" In Italy, there are now two powers, each of which demands the primary mental allegiance of those under its influence. These two powers are, of course, the Papacy and Fascism. The relation of Church and State is an old problem, and long experience has evolved ways of getting a working agreement, which generally depends on the fact that neither party is going to make exaggerated claims.

Since the days of the Lateran Treaty, the question of control over education has been a thorny problem, for both parties regard the school as a means of moulding the young into the shape that they think desirable for them, and not as a mere machine for giving them such knowledge as is needful for good citizens; this lies at the bottom of the present dispute over the "Azione Cattolica." "Azione Cattolica" is the name given to the institution that is a sort of federation of all Church organizations for the benefit of youth, being educational.

Now the position of "Fascismo" is this, that it is delighted to tolerate—indeed, to assist—the action of the Church as an assistant to the civil power, and has no objection whatever to the inculcation of religious dogmas, therein showing itself more sensible than some. It is required, however, that the State, which is Fascism, shall direct all "secular" matters (being apparently the judge as to what is secular) and in particular it is expected that all political teaching shall be "Fascist," or at least that no anti-Fascist associations or propaganda can be allowed.

POPE REFUSES TO RECOGNIZE DISSOLUTIONS IN FORCE

The Vatican seems to have felt that there was something in the complaint, and declared that it was ready to keep the political activities of the body in better order, and for that purpose it would put the whole under more direct ecclesiastical supervision. When, however, it was demanded that these supervisors should be approved by the State, and should always be subjects of Italy, and not of the Vatican, the suggestion was refused, and the Pope has distinctly declined to recognize the dissolutions enforced. As a strategic move, the Church took up the attitude of one persecuted. "For order's sake" all processions and other out-of-door demonstrations were forbidden, and when certain religious processions did take place, without any interference from the state authorities, the whole district concerned was put under interdict by the Pope, and the churches closed. This roused a good deal of feeling, but against the Church, not against the State, and in at least one instance an episcopal office was sacked by a mob that is said to have been composed of Fascist agents.

Both sides are anxious, however, to get to a concordat that will enable the prohibition to be raised before June 24th, for

the feast of St. John the Baptist is a great occasion, and the stopping of all demonstrations then would cause a scandal. By Article 43 of the Italian concordat, it is strictly forbidden to all clergy and members of Religious orders, in Italy, to join or take a militant part in any political party whatever.

DISPUTE ELECTION OF NEW PATRIARCH OF ANTIOCH

When a vacancy was caused in the patriarchate of Antioch by the death of the late holder of the office, Gregory Hadad, in September, 1929, the election had to be made by a system established in 1906. It seems to have been generally held that the system in question was not too satisfactory, and some amendments in it had been generally agreed on, but were not technically in force, as the Patriarch Gregory had died before he could endorse the new scheme.

Unfortunately, the majority of the bishops were in favor of a prelate who was not too popular with the laity and clergy, viz., Arsenius of Laodicea, the duly appointed locum tenens of the late Patriarch.

Representatives of the thrones of Jerusalem, Alexandria, and Constantinople were sent to Damascus to see if their influence would not bring about a reconciliation, and to the great relief of all Orthodox and their friends it was at last understood that both parties were willing to submit their claims to the arbitration of the representatives of the "Great Thrones." Those who had agreed beforehand to submit to the decision of the board of arbitration were not willing to accept a decision that was contrary to themselves, and the Arsenius party repudiated the decision as soon as it was made.

The whole body of the Orthodox Church, led by the "Great Patriarchs," has naturally recognized Alexander as the only lawful Patriarch of Antioch, but it is rather a question how far the government in Syria, which appears to have suggested the consecration of Arsenius, will support that faction.

W. A. WIGRAM.

FLORIDA NURSE TRANSFERRED TO ALASKAN FIELD

JACKSONVILLE, FLA.—Word has just been received that Miss Lucy Ogden Cornell of this city has reached her far distant field of duty at Fort Yukon, Alaska. Miss Cornell left Jacksonville on June 24th, via California, where she visited her brother at the air base in San Diego, and sailed from Seattle for Alaska on June 9th, taking the route up the Yukon River through Skagway, Whitehorse, and Dawson. She arrived in Fort Yukon, three miles north of the Arctic Circle, on June 21st. She is to be stationed in the Hudson Stuck Memorial Hospital and will work under the Bishop of Alaska, the Rt. Rev. Peter Trimble Rowe, D.D., and Dr. and Mrs. Grafton Burke. Miss Cornell is the daughter of the late Dr. W. P. Cornell of Charleston and Columbia, S. C., and of Mrs. Cornell, now the executive secretary of the diocese of Florida with headquarters in Jacksonville. She is a graduate of the Emergency Hospital of Washington, D. C., and at the time of her appointment to missionary service was in charge of the girls' ward in the Shrine Hospital for Crippled Children in Greenville, S. C.

Canon on Marriage and Divorce Is Subject of Round-Table Discussion at Wellesley

The Rev. Norman B. Nash Defends Amended Canon—Age Limit for Y. P. F. Members

The Living Church News Bureau
Boston, July 3, 1931

WELLESLEY COLLEGE HAS COMPLETED its conference for Church work. The round-table discussion on Monday when the School for Social Ethics presented the subject of the proposed Canon on Marriage showed how seriously Church men and women are considering the whole new canon. The Rev. Norman B. Nash, professor of Christian Social Ethics at the Episcopal Theological School, Cambridge, was the leader. Mr. Nash spoke in defense of the amended canon as contained in the majority report; he emphasized the importance of the section dealing with education and also emphasized as a very vital and great step in advance the proposal "to deal with the problem of the marriage of divorced persons as individual pieces of case work, and not as a general legal proposition."

Brother Gouverneur P. Hance, superior of the Order of St. Barnabas' Brotherhood and founder of the St. Barnabas Free Home in Gibsonia, Pa., told of those who live and work in the mountains of Pennsylvania amid conditions primitive and strange.

The music of the bells of Wellesley College's new carillon has been enjoyed not only by members of the conference but by those making the pilgrimage from nearby towns. Edward B. Gammons, organist and carillon player of St. Stephen's Church, Cohasset, gave his second recital in Wellesley on Monday under the ideal conditions of a summer evening.

The Rev. John Rathbone Oliver, M.D., whose course on Mental Illness, Mental Difficulties, and Maladjustment, at the Wellesley Conference had a capacity enrollment, preached in St. Mary's Church, Newton Lower Falls, last Sunday morning.

YOUNG PEOPLE'S FELLOWSHIP

The age limit of the Young People's Fellowship has had an interesting variation in St. John's Church, Charlestown: six years ago a single Young People's Fellowship for ages 17 to 25, as recommended throughout the diocese, was started; two and a half years ago, in the feeling that there was no provision for ages of greatest danger of loss to the Church, namely 15 to 17 or 18 years, a Junior Young People's Fellowship was started for ages 15 to 20 inclusive; and members from 21 to 30 years of age were accepted for the senior society. Since then, the senior society has raised its upper age limit to 35. The question which will be decided in the autumn is whether the junior society shall take in ages 15 to 25 and alone hold the title Young People's Fellowship, and the senior society raise its upper age limit to 40 and shorten its name to Senior Fellowship. The Senior Fellowship, providing it comes into being, will have to abandon organic relation to the diocesan Young People's Fellowship, but would continue to allow new members to enter its ranks when they become 21 years of age if they should prefer not to continue in the Young People's Fellowship proper until they automatically graduate from it at their 26th birthday.

NEWS ITEMS

St. Stephen's Church, Cohasset, is again offering a series of carillon concerts beginning on July 1st and extending through the summer. The player is the well known Kamiel Lefevere of Malines, Belgium. It is under the tutelage of Professor Lefevere that Edward B. Gammons, organist of St. Stephen's, has become proficient as a carillonneur.

St. John's Church, Charlestown, has purchased and installed a new organ which makes necessary an enlargement of the chancel of the church. June 30th

saw the last bill paid with the rector himself meeting a small deficit with a special gift as a thank offering.

The Rev. George Lyman Paine, one of the seminar party conducted by the Society for Cultural Relations with Latin-America, left for Mexico on Tuesday. The group, composed of educators, clergymen, and writers, will spend three weeks of intensive study in the capital.

The Rev. S. H. Wingfield Digby, canon of Salisbury Cathedral and vicar of Sherborne Abbey, Dorset, England, will keep office hours at St. Paul's Cathedral and make his home in Boston from July 9th until August 29th. Canon Digby has exchanged with the Rev. Charles Russell Peck for that period, and the latter, who sailed for England on June 14th, will take charge of the services in Sherborne Abbey.

ETHEL M. ROBERTS.

Bishop Keeler Celebrates First Communion Service Since His Consecration as Coadjutor

Forum Meets at Camp Houghteling in Michigan—Sycamore Conference Opens

The Living Church News Bureau
Chicago, July 3, 1931

A PLEA FOR LARGER DEVOTION TO THE cause of the Church is made in the findings of the third annual Houghteling Forum which met at Camp Houghteling, near Twin Lakes, Mich., last week

which drew the proposal. In regard to more recent changes in the original proposal, Dean Grant said he believed most of the Church would welcome the elimination of what he termed "bootleg" marriages—those by a priest but outside of the Church.

"This is perhaps the most significant change which the commission made at its recent meeting. It provides for the entire omission of the provision of some other kind of service than the Prayer

ALL SAINTS' POLISH CATHEDRAL, CHICAGO

Recently dedicated. The younger generation in this Cathedral use Anglican books of devotion. [See L. C., June 27th.]



end. The findings are issued at the conclusion of each session of the Forum which this year included representatives of seventeen parishes in the diocese of Chicago.

In a natural outdoor setting, the open-air chapel at the camp, the Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota, celebrated his first Communion service after his consecration last week. Bishop Keeler was the conference leader. At the conclusion of the two-day session, William F. Pelham of Glen Ellyn, founder of the Forum, was elected honorary president; Wirt Wright, St. Luke's, Evanston, president; R. W. McCandlish, St. Augustine's, Wilmette, vice-president; William D. Dalgety, St. Lawrence's Church, Libertyville, secretary.

DEAN GRANT DEFENDS MARRIAGE CANON

A defense of the proposed Canon on Marriage and Divorce was issued this week by the Very Rev. Frederick C. Grant, S.T.D., dean of the Western Theological Seminary, and a member of the commis-

Book and some other place than the Church for the second marriage of persons whose former marriage has been nullified.

"A wholly different approach to the matter of nullity has been made. The canon now states impediments, the existence of which shall prevent the marriage if known at the time and may nullify it if the case is brought into court.

"We do not think our proposed canon is perfect," said Dean Grant in conclusion, "but we do think it is a step in the right direction. In dealing with matters of this kind, there are no higher laws than justice and charity and the two are not opposed. If the Church is to legislate at all, it must deal in absolute fairness with its children. So far as I know, no better proposal has been put forth, no saner, more humane, or more Christian. The abuse of such ecclesiastical courts as the present canon proposes creating, in other states or churches, does not render the principle false. The proposal, as a whole, combines the best modern critical knowledge of the New Testament with a sane, practical view of the problems of marriage."

J. D. ALLEN PURCHASES BOOK STORE

John D. Allen, a prominent Churchman, this week purchased the retail and mail-order department of the Church Publishing House, 17 North Wabash avenue. This store has served as the Church supply house since the closing of the Bishop Book Shop in the Tower Building.

Mr. Allen announced a complete reorganization of the work. H. Melville Mills will continue as manager of the store as a whole. Miss Clara Johnson, formerly of the Morehouse Publishing Co., Milwaukee, is appointed to take charge of the Episcopal Department. The store will continue to do a general business, but will specialize more extensively in strictly Church supplies. The present store will be re-arranged, new equipment installed, and additional space acquired as part of the development plan.

Mr. Allen stated he is taking over the store in hopes of making it more serviceable to the diocese and the Church.

SYCAMORE CONFERENCE OPENS

The fifteenth annual conference of Church Workers opened Monday morning at St. Alban's School, Sycamore, with more than eighty in attendance. Bishop Stewart's class on the art of preaching attracted a number of clergy. Other classes were well filled and indications were that the conference would be the most successful in history.

An overflow attendance is expected over the week-end when a special conference for young people will be held and a rally for northern deanery Church people.

TWENTY-FIFTH
CONVOCATION OF CUBA HELD

HABANA, CUBA—Clergy and lay delegates of the missionary district of Cuba met in Habana in the Cathedral for the opening session of the twenty-fifth annual convocation on June 19th.

In his address the Bishop, the Rt. Rev. Hiram Richard Hulse, D.D., referred to the unsettled economic and political conditions. The Cathedral has lost by removal in the past year more than 180 communicants and there is a general exodus of foreigners throughout the island. In spite of difficulties our Spanish-speaking work is growing.

The Bishop mentioned the death of Mrs. Mercedes Montejo Sherman, the oldest member of the Church in Camagüey, and of Howard Trumbo, formerly of Habana, who died in Santiago. Among the clergy who formerly served in Cuba the Rev. John R. King died in Boston and the Rev. C. W. Frazer in Jacksonville.

The following delegates were elected to General Convention: *Clerical*, the Rev. Juan Bautista Mancebo, Santiago; *alternate*, Archdeacon Townsend, Camagüey. *Lay*, E. F. Ozab, Habana; *alternate*, G. E. Knight, Habana.

The clergy summer school this year had as a lecturer Dean Rollins of the Virginia Seminary. He lectured on the Life of our Lord, and St. John's Gospel. Dean Blankingship lectured on the Reformation, Archdeacon Townsend on the Oxford Movement, and Bishop Hulse on the Counter-Reformation and the Expansion of English Christianity.

Dean Blankingship is spending July in Norfolk and Richmond, Va., and Archdeacon Townsend in Deep River, Conn.

The Rev. J. Meseguer Tomas after many years in the island is returning to his native Spain because of failing eyesight.

Miss Gladys Ferrier has returned from St. John Baptist School, Mendham, N. J., to spend the summer with her parents, the Rev. and Mrs. R. W. Ferrier, Guan-tánamo.

St. Ann's Church, Brooklyn, Receives
Lighting Fixtures as Gift of ParishionerShields Illustrative of History of
Church—Bishop Tyler of North
Dakota to Preach at Cathedral

The Living Church News Bureau
Brooklyn, July 2, 1931

NEW LIGHTING FIXTURES ARE BEING installed in St. Ann's Church, Brooklyn. They are the gift of Mrs. Robert Fraser, a member of the parish, in memory of her husband. Ten lanterns will be suspended from the roof trusses to light the nave, and five more will be hung under the balconies on each side. These last will be ornamented with shields illustrative of the history of St. Ann's. The five shields on one side will carry (1) the arms of the diocese of London, emblematic of the jurisdiction of the Bishop of London over the Church of England in America until the organization of the American Church; (2) the arms of the diocese of New York, of which St. Ann's was a part until Long Island was made a diocese in 1868; (3) the arms of the diocese of Long Island; (4) the first seal of the parish, when it was incorporated in 1787 as "the Episcopal Church of Brooklyn" (no one knows whether the omission of the final letter of the word church and the doubling of the final consonant in Brooklyn were accidental or fraught with mystical significance); and (5) the seal which the parish has used since it was reincorporated in 1795 as St. Ann's Church. The corresponding five lanterns on the other side of the church display the arms of the five dioceses—Rhode Island, Pennsylvania, Ohio, Albany, and Mexico—which in succession have called rectors of St. Ann's to be their bishops: Onderdonk in 1827, McIlvaine in 1832, Henshaw in 1843, Oldham in 1922, and Creighton in 1926.

SUCCESSFUL BROTHERHOOD GATHERING

Two hundred and twenty-five men and boys attended the recent Saturday afternoon conference under the auspices of the Brotherhood of St. Andrew at St. Stephen's Church, Port Washington. Preceded by an assembly in the church, a gathering was held out-of-doors on account of the heat; and the Rt. Rev. J. I. B. Larned, Suffragan Bishop of the diocese, spoke on the opportunities of lay-evangelism.

NEW RECTOR FOR HOLLIS

The Rev. Frederick L. Barry has been chosen rector of St. Gabriel's Church, Hollis, Queens Borough, and has accepted. He will assume his new duties September 1st. He succeeds the Rev. C. Ronald Garmey, who recently resigned to go to Pittsburgh.

St. Gabriel's Church in Hollis was established in 1887 as a mission of the Cathedral. It was incorporated as a parish in 1921, under the charge of the Rev. Clifford W. French, who became first rector. It is in a neighborhood which in the past few years has developed from a suburban village into an integral part of the great city.

FR. STRETCH MARRIED

The Rev. Harry J. Stretch, priest-in-charge of the Church of St. Alban the Martyr, at St. Alban's, Queens Borough, was married yesterday to Miss Muriel Bates of Roosevelt, L. I. The service was in St. Alban's Church, the Rev. Dr. W. J. Gardner of St. Paul's Church, Flatbush,



Rinaldi Photo Studio,
Mount Vernon.

REV. LORENZO DI SANO

Who celebrated the fifteenth anniversary of his ordination to the priesthood on Trinity Sunday. [See New York letter of July 4th.]

officiating. After a honeymoon trip Fr. Stretch and his bride will reside in St. Stephen's House, St. Alban's.

Fr. Stretch is a native of this diocese and was educated and ordained here. He spent his diaconate as assistant at St. Paul's, Flatbush, and soon after being ordained priest he went to the Holy Cross Mission in Liberia. After three years' duty there he returned, and has been in his present position since 1927.

BISHOP TYLER AT THE CATHEDRAL

The Rt. Rev. John P. Tyler, D.D., Bishop of North Dakota, will be the preacher at the 11 o'clock service at the Cathedral of the Incarnation, Garden City, on the last two Sundays in July and all the Sundays of August.

CHILDREN INVITED TO CAMP

Thirty children of the children's cottages of the Church Charity Foundation, at Sayville, L. I., are guests of Edwin Gould at his camp near Spring Valley, Rockland Co., N. Y., for the whole of the public school vacation period, ten weeks.

FR. GRIFFIN'S ANNIVERSARY

The Rev. Frederick Sterling Griffin, rector of St. Saviour's Church, Maspeth, last week celebrated his seventy-fifth birthday. Though he had a serious illness a year or so ago, he is now in fine health and carrying his usual schedule of duty. The eighty-third anniversary of the consecration of St. Saviour's, and the thirty-ninth of his rectorship there, almost coincided with his birthday.

Fr. Griffin was graduated at the General Seminary in 1890. His first charge was at St. Paul's Church, Sidney, N. Y., and in 1892 he came to this diocese as rector of St. Saviour's.

CHAS. HENRY WEBB.

THE MOTTO of the John C. Campbell Folk School, at Brasstown, N. C., is taken from a Danish song: "I sing behind the plow."

NOT SO GOOD!

NEW YORK—On May 1st our collections against the quota were \$45,836.16 ahead of last year. On June 1st we were \$106,306.54 behind, a loss of \$152,142.70 in one month. These erratic variations are in part due to the changing dates of Easter but the \$106,306.54 decrease as of June 1st is real, as all collections of Church School Lenten Offerings should now be in hand. We must remember, however, that the dioceses have told us to expect \$154,918 less for 1931 than for 1930, so that our collections in proportion to pledges are not much worse than those last year.

Twenty-three dioceses and districts are in the 100% class as compared with twenty-five a year ago. They are: Connecticut, New Hampshire, Rhode Island, Long Island, Porto Rico, Erie, Pennsylvania, Southwestern Virginia, Washington, East Carolina, Lexington, Southern Ohio, Montana, North Dakota, South Dakota, North Texas, Alaska, Idaho, Nevada, Spokane, Philippines, Cuba, Liberia.

Once more let us urge the treasurers to ask all subscribers to keep their pledges paid up during the vacation period and may we ask the treasurers to remit missionary money promptly.

LEWIS B. FRANKLIN,
Treasurer.

CHURCH IN NEW JERSEY
IS 225 YEARS OLD

ELIZABETH, N. J.—St. John's Church, this city, celebrated its 225th anniversary on June 24th. The present church building occupies the same site as the original building, which had its beginning June 24, 1706.

St. John's was incorporated under a charter granted by George III of England on July 20, 1762. The first pastor was the Rev. John Brooke, who returned to England in November, 1707. The present pastor is the Rev. Dr. Lyttleton E. Hubbard. In the 225 years of its existence, the church has had only fifteen pastors, and only two in the last fifty-six years. The cornerstone of the present building was laid September 5, 1859, and the opening service was held on June 24, 1860.

FORTY-SEVENTH CONVOCATION
OF SOUTH DAKOTA

ABERDEEN, S. D.—"And so I, his Bishop, bring my tribute to the memory of him, my elder brother in the ministry, my loyal co-laborer, and my steadfast friend!" So said the Rt. Rev. Hugh L. Burleson, D.D., Bishop of the diocese and assessor to the Presiding Bishop, at the memorial service for Archdeacon Edward Ashley, D.D., for fifty-seven years a missionary to the Dakota Indians. The service was a feature of the 47th convocation of the district of South Dakota, held at Aberdeen, June 14th to 16th.

The lessons were read by the Rev. David Clark, who as junior archdeacon had been Archdeacon Ashley's assistant, and the prayers were read by the Rev. Henry H. Whipple, native priest. Introduced by the Bishop as "one who was a babe in arms" when Dr. Ashley entered upon his work, the Rev. Dallas Shaw, native priest, spoke of "What Dr. Ashley Meant to the Dakota People." Bishop Burleson's tribute followed.

The addresses of the bishops and reports of various officers and institutions showed generally satisfactory conditions,

though financial matters might be better, and the number of deaths among the clergy has been unusual. However, with the exception of two fields, the district is fully staffed.

An accomplishment of the year was the creation of a new mission at Gary, where services are held in the state school for the blind. Eighteen months ago there was not a communicant of the Church in the village; today there are seventy-five. This is the third organized congregation which has resulted from the work of Archdeacon Valentine Junker, who declared that if he could have help in his field a new congregation could be added every three months.

Sessions of the Church Service league were held concurrently with convocation, with joint meetings to hear addresses of the bishops and reports.

Delegates to General Convention: *Clerical*, Very Rev. E. B. Woodruff; alternate, the Rev. George H. Richardson, Ph.D. *Lay*, Max Royhl, chancellor of the district; alternate, Judge E. M. Mumford.

REMINISCENCES OF DENVER
SIXTY YEARS AGO

(Continued from page 357)

The only vestments worn, even at celebrations, were a "Mother Hubbard" surplice and black scarf.

One Sunday morning we had a strange visitor, probably the first and only one of its kind ever seen in an American church, a young antelope (probably some lady's pet) wandered in at the "west" door during the prayers, strolled up the middle aisle, on to the chancel platform, through the vestry room, and out the door to the street.

Of the clergy of those days all have passed to the Church at Rest. The last to depart was the Rev. Charles Marshall (not then in Orders but preparing at Jarvis Hall); Turner of Central City, son of Dr. Turner of the General Theological Seminary; Whitehead (afterwards Bishop of Pittsburgh), rector of Georgetown; Mayer, a retired priest and teacher of German in the public schools; aged Fr. Byrne of Nevada (Bald Mountain); Lynde of Golden City; and probably two others whose names have passed from my memory. May they rest in peace and continue growing in His love and service.

They were faithful laborers in that budding vineyard. I may add to the list the name of that pioneer of the Catholic movement in the west, whom I met first on my westward journey, the sturdy Catholic, brilliant, witty Irishman, Fr. George C. Betts, then rector of St. Barnabas' Church, Omaha, later of Trinity Church, St. Louis, afterwards rector of Grace Church, Louisville, and of St. James', Gosben, N. Y.

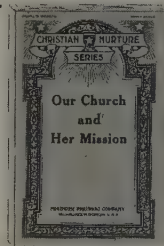
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BISHOP MANNING MAY NOT ATTEND CONVENTION

NEW YORK—The Rt. Rev. William T. Manning, D.D., Bishop of New York, has been ordered by his physicians not to attend General Convention, but to take a much needed rest. He has not been well for some time. The Bishop is planning to go to his summer home on Mount Desert Island, in Maine, returning to New York in the fall.

1931 WELLESLEY CONFERENCE GREATEST

WELLESLEY, MASS.—The greatest conference for Church work is over. For ten days, more than five hundred and fifty Church men and women, clergy and laity from more than forty dioceses and missionary districts in America and abroad, met for work, fellowship, and worship in the buildings of Wellesley College on the shores of Lake Waban. Eight days before the session opened, the management, in theatrical language, hung out the Standing Room Only sign, and still the enrolments came in! And many others walked in unannounced on the opening day, so that more than a hundred were housed in the village or commuted from nearby towns. It is entirely possible that in 1932, if the early registration warrants, an additional dormitory will be secured.


The Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, was regrettably prevented from attending by sickness, and the sudden illness of Dr. Bernard Iddings Bell forced the cancellation of his course for young people. Bishop Casady's place on the program was well filled by ad-

resses from the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, and Mrs. Alfred A. Gilman, wife of the Suffragan Bishop of Hankow, while Dr. Oliver took over Dr. Bell's Question Box hour. Wellesley always puts great stress on the missionary aspect of Church work, at its first meeting introducing all the missionaries in active service who are present and also those "under marching orders." This year an additional accent was given in the presentation of those who have borne the burden and heat of the day and are now returned from the field to serve in other ways. Among these were Miss Marian DeC. Ward, secretary of the conference; Dean Harry Beal of Los Angeles and formerly of Cuba; and Dr. Charles H. Boynton, recently returned from Jerusalem.

The young people fused into the conference life under the leadership of Mrs. F. H. B. Fowler, Miss Helen Fowler, Charles B. Boynton, and Frederick Williams. Too much cannot be said for the directing intelligence of those who brought about this unity with the young people.

Particular interest was shown in the group of specialists who presented modern questions under the direction of the Rev. William B. Spofford, in the School of Social Ethics. Miss Scudder was particularly fortunate in securing as a speaker on Prison Reform, Fr. Spence Burton, S.S.J.E., known as a leader in that field all over the country.

Perhaps the most noticeable progress was shown in the Music School, where the enrolment in every class was over fifty. Frederick Johnson, F.A.G.O., is dean of the school. This year he was able to arrange for two recitals on the new thirty-bell carillon at the college, which was



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BISHOP DAVIS CONVALESCING

BUFFALO—According to a *Times* report of July 4th, the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of the diocese of Western New York, is recovering from an attack of pneumonia suffered a month ago. Prayers were said in all churches of the diocese for the continued improvement of the Bishop, Sunday, June 7th.

played by E. B. Gammons, organist and carillonner at Cohasset, a pupil of the great Belgian, Kamiel Lefevre.

The Drama School has continued its good work, Dr. Osgood's class on Drama in Worship drawing one of the largest enrolments of the program.

The School for Church Workers, mother school of the whole, never before presented so many worthwhile subjects or leaders. Dr. Oliver's limited class on Psychiatry for social workers, and the registration in at least five other courses, those given by Bishop Booth, Dr. Easton, Dr. Yerkes, Dr. Bell, and Miss Stockett, was well up toward or over the hundred mark.

SUMMER SCHOOL OF RELIGION AT WISCONSIN UNIVERSITY

MADISON, WIS.—A Summer School of Religion, under the auspices of St. Francis' House, the Episcopalian student headquarters at the university of Wisconsin, is being conducted in connection with the regular summer session. The Rev. M. M. Day, formerly of the faculty at Nashotah House, now vicar of Christ Church, Whitefish Bay, Wis., is dean of the school and also is giving a course on the Cross of the Prophets, one on Heroes and Heroines of the Faith, and another on Man to God.

The Rev. Alden D. Kelley, newly elected chaplain at St. Francis' House, is giving a course on Legalism or Love.

Crises in Church History is being given by Burr W. Phillips, assistant professor in history at the university.

SPECIAL TRAIN SERVICE TO BROTHERHOOD CONVENTION

PHILADELPHIA—A special train is being arranged for the benefit of delegates to the national convention of the Brotherhood of St. Andrew, at Sewanee, Tenn., August 27th to September 3d, and reservations for the special are being received at the national office.

New England delegates will take a special car leaving Boston about midnight of August 25th; New York and Philadelphia delegates will join them at 9 A.M. and 11 A.M. respectively, August 26th. At Washington they will be joined by the delegation from Virginia and the special train will start from that city at 2:30 P.M. on the Chesapeake & Ohio Railway. They will leave Louisville at 11 A.M. the following morning, and arrive at Sewanee at 6 P.M., Thursday, August 27th, in good time for supper before the opening session of the convention that evening. The route planned takes the special through some of the most attractive and interesting scenery east of the Rockies.

In order to secure space on the special, it will be necessary to notify Frank R. Fortune, chairman transportation committee, 860 Union Trust Building, Cleveland, Ohio, promptly; reservations will be made in the order of applications received.

DEDICATE NEW BUILDING AT CAMP MEEKER, CALIFORNIA

SAN FRANCISCO—On May 22d the new children's house of St. Dorothy's Rest, Camp Meeker, California, the gift of Mrs. Harry Babcock in memory of her mother, Mrs. Caroline Wells Roosevelt, was formally dedicated with simple services, read by the Rt. Rev. Edward Lambe Parsons, D.D., Bishop of the diocese, assisted by Dr. James Otis Lincoln, who with Mrs. Lincoln founded St. Dorothy's Rest in 1901 in memory of Dorothy Pitkin Lincoln, their only child.

The dedication services were followed by brief addresses by Bishop Parsons and the Rt. Rev. W. H. Moreland, D.D., of the diocese of Sacramento.

St. Dorothy's Rest, comprising fifteen acres of land and eleven buildings, is located in a natural setting of towering redwoods, oak, and baywood. Looking down from the wide verandas, which are a part of each building, one faces an almost sheer drop of several hundred feet to the highway below.

Around two sides of the building run wide porches while on the third side is a glass enclosed dining-room with miniature tables and chairs for the small guests and a long table for the supervisors and attendants. Here well-cooked, balanced meals are served at regular hours.

Adjoining the dining-room is the all-important electrically equipped kitchen with its well-stocked pantries. Every modern convenience is installed to insure absolute sanitation and to facilitate all work.

On the second floor are the wide sleeping porches, dressing-rooms, shower and bathrooms, the house-mother's apartment, and those of her assistants.

The chief aim of St. Dorothy's is, as the name implies, to give rest and recreation for mind and body to those who need it and who, without some outside assistance would not otherwise be able to have a vacation.

GREEK ARCHBISHOP VISITS DIOCESE OF SPRINGFIELD

SPRINGFIELD, ILL.—Archbishop Athenagoras, whose jurisdiction covers both North and South America, visited Springfield, Sunday, June 28th. Upon arrival he came first to St. Paul's Church, where the Rt. Rev. John Chanler White, D.D., Bishop of the diocese, and the Ven. E. J. Haughton greeted him and received him at the church. At the close of the 11 o'clock service, the Archbishop gave the congregation his blessing.

Fr. Haughton put St. Paul's Church at the Archbishop's disposal for the use of any religious service he wished to hold. A company of five or six priests and a large number of Greek Orthodox were in attendance with the Archbishop.

The liturgy of St. Chrysostom was celebrated. The well trained choir from St. Basil's Church, Chicago, sang the music. The Ahepa and the Sons of Pericles were present. The group of Greek children sang America and the Sunbeam Song at the close of Mass.

Later the flag of the Greek republic was presented at Lincoln's tomb by the Greek societies. Archbishop Athenagoras made an address at the tomb and held a memorial service for the Great Emancipator.

The Archbishop on saying good-bye to the rector of St. Paul's Church said: "I take away a precious memory of my day in Springfield."

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**ALBERT ALEXANDER
MORRISON, PRIEST**

PORTLAND, ORE.—The Rev. Albert Alexander Morrison, Ph.D., rector emeritus of Trinity Church, this city, died suddenly in the early morning, June 28th, of a heart attack.

He was born in Dublin, Ireland, March 8, 1862, and came, with his parents, to the United States in 1871. He graduated from Union Theological Seminary in 1886, and later received the degrees of M.A. and Ph.D. from Illinois Wesleyan University. For ten years he was rector of St. Matthew's Church, Brooklyn, N. Y., and from 1899 to 1929 was rector of Trinity Church, Portland, becoming rector emeritus in the latter year.

Burial was from Trinity Church on June 30th, the rector of the parish, the Rev. F. H. Ball, and two of the older priests of the diocese, the Rev. P. K. Hammond and the Rev. John Dawson, officiating.

W. J. D. THOMAS, PRIEST

WASHINGTON, D. C.—The Rev. W. J. D. Thomas, rector of Christ Church, Tarrytown, N. Y., died at Saranac, N. Y., on June 30th. He had been rector of Christ Church since 1923.

William John Denziloe Thomas was born in Clydach, Great Britain, in 1863. He came to New York as a young boy and entered business life. There he came under the influence of the late Henry Yates Satterlee, at that time rector of Calvary Church. He attended St. Stephen's College, spent three years in the General Theological Seminary, and was ordained deacon by Bishop Potter in 1893, and advanced to the priesthood in 1894 by Bishop Neely. He was rector of St. Anne's Church, Calais, Maine, from the time of his ordination until 1898. During this time he married. He followed Bishop Satterlee to Washington in 1898, and became rector of Holy Trinity parish, Prince George County, Maryland. From there he accepted appointment as a vicar in Epiphany Chapel, Washington. Leaving there, he took charge of St. Columba's Chapel, in St. Alban's parish. In 1903 he was appointed by Bishop Satterlee to be diocesan missionary, and served in the country part of the diocese of Washington. In 1909 he became rector of Brookland parish, Washington, leaving there to become curate of All Angels' Church, New York, where he remained until he took charge of Christ Church, Tarrytown.

The Rev. Mr. Thomas is survived by his wife and one daughter. A son died many years ago.

The body was brought from Saranac to Washington, and services were held at St. Alban's Church, with interment at Rock Creek Cemetery.

MRS. JOSEPH E. STEVENS

NEW YORK—Mrs. Joseph Earle Stevens, this city, died July 4th following an illness of six weeks.

Before her marriage in 1905, Mrs. Stevens was Miss Marion Whitaker. She was a daughter of James K. and Catherine

Bend Whitaker. Mrs. Stevens was treasurer of the Church Mission of Health, and had been active in various organizations affiliated with the work of Grace Church and the Cathedral of St. John the Divine.

Besides her husband, she is survived by three sons, Joseph Earle Jr., Ludlow W., and A. Pelham Stevens.

NEWS IN BRIEF

ALBANY—With sixty-five priests in attendance from the dioceses of New York, New Jersey, and New England, the twenty-sixth annual session of the Albany Cathedral summer school was held at St. Agnes' School from June 22d to June 26th inclusive, under the leadership of the Ven. Guy H. Purdy, archdeacon of the diocese. Speakers included: the Rev. Cyril Bickersteth of the Community of the Resurrection; the Rev. Dr. Frederick G. Vial of Bishop's University, Canada; Fr. Dunphy of Nashotah House; Dean George L. Richardson of the Cathedral; Dr. John Chapman, recently retired from his work in Alaska; and Sidney W. Wilcox, chief statistician of the New York state department of labor.

CALIFORNIA—A very successful Brotherhood of St. Andrew Camp session was concluded at Camp Nichols, near Bolinas, Calif., on June 27th. Some seventy boys, ages ranging from 9 to 18, were enrolled, the older boys acting as leaders to the younger ones. Walter Macpherson, the western field director, was in charge, the Rev. C. J. Hulsewe, associate director; Fred T. Foster, business manager; the Rev. Lindley Miller of Berkeley, senior chaplain; and the Rev. D. T. Gillmor of Los Gatos, Calif., counselor.

CENTRAL NEW YORK—Bishop Flske has appointed October 11th as "Witness Sunday" as the close of the Year of Loyalty and as a day of renewal and rededication in Christian

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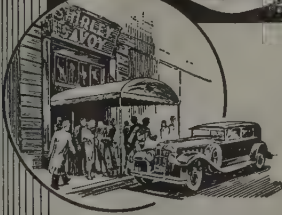
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work and worship.—Calvary Church, Homer, in which Andrew D. White, the first president of Cornell University, was baptized in 1835, celebrated its centennial June 6th and 7th. The Rt. Rev. Charles Fiske, D.D., Bishop of the diocese, delivered the anniversary sermon. —Miss Charlotte Tompkins, field secretary of the department of religious education, sailed on July 6th for France. While there she will have close contact with the Episcopal Pro-Cathedral in Paris through the active interest of its members in the work of "La Mission Populaire Evangelique de France." Miss Tompkins returns to Utica the first part of September.—The annual conference on Rural Church and Social Work to be held at the Manlius School, September 7th to 11th, will have as leaders: the Rev. Charles R. Allison, director; the Rev. Leslie Chard, religious leader; Archdeacon Jaynes will have charge of the recreation; and the Rev. H. C. Whedon will lead the singing. The Rev. W. J. Vincent, rector of St. John's Church, Whitesboro, is registrar.—A gift was presented to the Rev. J. Winslow Clarke at his last Sunday service as rector of Grace Church, Waterville, the presentation being made by Bishop Coley. On St. Barnabas' Day, Bishop Fiske kept the anniversary of his own ordination with Mr. Clarke at Waterville while Mr. Clarke concluded his active service on June 12th, the thirty-fifth anniversary of his ordination. Mr. Clarke is now living in Oxford.—An altar service book, given by George Ballard of Utica in memory of his parents, was blessed in St. John's Church, Champion, June 7th.—The anniversary of Bishop Huntington's birthday, May 28th, was marked by a pilgrimage of the priest fellowship of the diocese, to the Church of the Saviour, Syracuse, where a commemorative service was held.—A chalice and paten in memory of the late Mrs. Martha R. Thompson was blessed recently in Grace Church, Copenhagen, the set being the gift of Miss Jane Clarke, a niece of Mrs. Thompson.—A junior chapter of the Brotherhood of St. Andrew has just been chartered in Trinity Church, Elmira.

COLORADO—St. Thomas', Denver, has received from an outsider an imported Italian Della Robbia, of Madonna and Child, which now hangs in St. Mary's Chapel. It is over three feet in diameter and is a splendid representation of the famous work of the Della Robbia family. The gift of a bishop's chair, a Spanish chair of the scissors type, probably 300 years old, of fine hand craftsmanship and finished in tooled leather, has been presented by the Rev. C. W. Douglas.—On June 21st, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the diocese, blessed the outdoor pulpit at St. Thomas' Church. It is planned to hold monthly outdoor services from the pulpit in the tower and speakers during General Convention at these Sunday afternoon services are to be the Rt. Rev. William T. Manning, D.D., Bishop of New York, and the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska.

CONNECTICUT—Members of the Fairfield County Clerical Association at the June meeting heard Professor P. S. Zampiere of the Bridgeport Junior College who is a close friend of Premier Mussolini. Pictures of the Italo-Vatican conflict were shown by the professor who is optimistic as to the future of Italy under Fascism.

FLORIDA—The Gift of Life Committee of the Florida Branch of the Woman's Auxiliary to the National Council of the Church sent four summer volunteers into the mission field during June and July: Miss Laura Hill of Jacksonville is serving in Nora, Va.; Miss Dorothy Wright of Pensacola in Dante, Va.; Miss Julia Gehan of Tallahassee is working in the mill missions of Augusta, Ga.; and Miss Margaretta Cawthon, also of Tallahassee, is in Mission, S. D. All four of these girls are graduates of the Florida State College for Women and have been closely associated with Miss Hope Baskette, the student worker for the two Florida dioceses at that college. These girls give from four to six weeks of their vacations to work in their allotted mission stations. Their expenses while at work are assumed by the missions and their traveling expense is met by the Florida branch of the Woman's Auxiliary. This is the second year that this extension work has been done through the Florida Auxiliary.

HARRISBURG—The thirteenth annual service for the presentation of the Lenten offerings of the Church schools of York and Lancaster counties was held in St. John's Church, York, the Rev. Paul S. Atkins, rector, on June 14th. All but two schools were represented. An address was given by the Rev. Claude L. Pickens, Jr., of Ichang, China. For schools having an enrolment less than one hundred pupils the banner was awarded to All Saints', Paradise, St. James' School, Lancaster, won the banner for schools having more than a

hundred pupils. It was announced that a new banner is being made to be given to schools having more than fifty and under a hundred pupils. This will go to St. Luke's School, Mount Joy.—Mrs. J. Charles Heiges of York was re-elected diocesan president of the Girls' Friendly Society at the annual conference at Camp Betty Washington, on June 13th. Mrs. Sarah Pritchard of Danville and Mrs. Hannah Chambersland of Shamokin were chosen vice-presidents. Other officers elected were Mrs. Richard A. Hatch, Altoona, secretary-treasurer; and the following departmental heads: publicity, Mrs. Frank Dippery, Lewistown, and Miss Jane Biesch, Carlisle; housing, Mrs. J. Charles Heiges, York; membership, Mrs. W. L. Wilhelm, York; activities, Mrs. Frank Montague, Danville. Motion pictures of India were shown through the courtesy of Mrs. S. Fahs Smith.—The Rev. Paul S. Atkins made the address at the unveiling of a marker presented in commemoration of Wrights Ferry, 1735 to 1844, on June 23d. The marker was given by the Pennsylvania Society of the Colonial Dames of America, and has been erected at a point in the center of the new Columbia bridge, said to be one of the finest bridges in the world.

IDAHO—At the 23d annual convocation of the missionary district of Idaho, held in Boise recently, the following women were elected delegates to the triennial in Denver: Miss J. Chase, Boise; Mrs. B. C. d'Easum, Blackfoot; Mrs. M. B. Nash, Coeur d'Alene; Mrs. F. E. Johnnesse, Boise; and Mrs. E. Allman, Twin Falls.

LEXINGTON—The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, recently became a rear admiral of the Kentucky River by appointment of Governor Sampson. Bishop Abbott, formerly of Baltimore, said that he had not expected to attain naval honors this far inland.

MILWAUKEE—Clergymen representative of every diocese in the country were enrolled at the rural clergy conference at Madison. From the Milwaukee diocese were the Rev. John N. Taylor of St. Paul's Church, Alderley (Ashpunn), and the Rev. Charles T. Hawtreay of St. Mark's Church, Beaver Dam.—The alumni guild of St. Francis' House gave a reception July 1st to the Rev. and Mrs. Alden Drew Kelley, the new student chaplain for Church students at the University of Wisconsin. Fr. Kelley and Mrs. Kelley are now established in Madison and will live at 2014 University Ave.

NEWARK—The resignation of Mrs. Louise Corbin, for two years Church school director at the Church of the Holy Communion, South Orange, the Rev. Theodore R. Ludlow, D.D., rector, has been received with great regret.—Bishop Stearly confirmed eight at St. Andrew's Church, Lincoln Park, on June 3d. Also participating in the service were the Ven. William O. Leslie, Jr., archdeacon, and John C. Moore, a candidate for holy orders, now in charge of St. Andrew's.—The Rev. Charles T. Walkley, D.D., rector of Grace Church, Orange, and Mrs. Walkley are taking a trip around the world.—A comparison of this year's Women's United Thank Offering at St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, with the figures of last year, reveals the fact that the increase in contributors is more than one-third, this year's number being 128, and that there is also an increase of more than \$100 in the amount, which is \$520 for 1930.—The Church school of St. Andrew's Church closed this year with an enrolment of 557. The course in Religious Drama ended with the presentation of a play entitled "The Conversion of St. Paul," which was written by one of the Church school pupils, Nancy Joralemon. Another interesting fact in connection with this school was the holding of instruction on a Sunday evening for one or two boys who had requested it because of absence during the week-end.

NEW YORK—The Commission on the Ministry held in Washington recently has prepared a plea on behalf of native clergymen in the foreign fields of the Church who desire to increase their effectiveness by theological study in this country. A liberal financial policy is asked, both as to continuance of salaries of native priests while on leave and as to provision for traveling expenses. Further information may be obtained by writing the Rev. Dr. George G. Bartlett, dean of the Philadelphia Divinity School; the Rev. Dr. Hughell E. W. Fosbrooke, dean of the General Theological Seminary, New York; or the Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School, Cambridge, Mass.—The Rev. Dr. F. L. Hawks Pott, president of St. John's University, Shanghai, China, is this year taking his first furlough in fifteen years. During his absence the vice-president, William Z. L. Sung, will be acting president, and will have the help of the following advisory board: Prof. J. A. Ely, chairman; the Rev. Dr. J. W.



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Nichols, the Rev. M. H. Throop; Headmaster J. R. Norton; and Prof. S. H. Chao.

NORTH CAROLINA—The annual organization meeting of the executive council of the diocese of North Carolina was held at Greensboro, June 19th. Chairmen are as follows: Missions and Church Extension, the Rev. R. E. Gribbin; Religious Education, the Rev. J. L. Jackson; Field and Publicity, the Rev. S. S. Bost; Finance, A. B. Andrews; Christian Social Service, the Rev. J. M. Walker. A number of resolutions coming from the diocesan convention, looking toward more effective action in the council, were referred to special committees for further study. J. R. Wilkes was continued as Forward Movement treasurer until January, 1932. After that date this work will be taken over by H. M. London. The Whit-sunday offerings for the advance work were only a little over \$1,000 so it was decided to complete the work pledged at Tucson, Ariz., and to continue efforts to raise the money for the work in Japan.

NORTHERN INDIANA—A pair of brass candlesticks, five feet tall, have been presented to St. Thomas' Church, Plymouth, the Rev. W. J. Cordick, rector, by Mrs. Emma Holtzendorf in memory of her parents.—The Girls' Friendly Society of the diocese recently held their annual "Holiday House" at Barbee Lake. Through the generosity of Mrs. I. N. Miller of Kokomo, the girls have the use of a number of her cottages each summer. The Rev. G. A. P. Jewell, rector of St. Andrew's, Kokomo, was chaplain of the conference, with the Rev. Dr. C. N. Tyndell, of Fort Wayne, in charge of the closing service.—In its report to the annual diocesan council, the field department, under the chairmanship of the Rev. A. L. Schrock, was able to state that for the first time in the history of the diocese some pledge to the Church's program had been secured from every diocesan parish and mission.—Alterations and improvements in All Saints' Chapel, Lake Wawasee, were made through the generosity of Miss Mary May White, daughter of the late Bishop of the diocese. Plans also call for living quarters for the priest-in-charge, to be provided at some future time. This chapel was built many years ago by Bishop White and has always been known as the Bishop's chapel. It is the only religious building of any kind on Lake Wawasee, which has the largest summer colony of any of the Indiana resorts, other than a recently constructed Roman chapel.

QUINCY—The invitation from Grace Church Young People's Fellowship, Galesburg, was accepted by the young people from ten parishes and missions on June 17th when about seventy-five young people, some counselors, and a few of the clergy met for the purpose of organizing a diocesan fellowship. Miss Nellie Smith, diocesan director of religious education, explained the work as presented under the block and field outline. Officers were elected as follows: president, Kenneth Brandt, Rock Island; vice-president, Charles P. Brown, Jr., Galesburg; secretary Sallie Roderick, Rock Island; treasurer, Harlan King, Rock Island. Miss Smith was elected adult advisor who with the officers makes up the executive committee. Shardlow Hansen and Charles P. Brown, Jr., were elected delegates to the national conference at Faribault. This organization is being sponsored by the committee on religious education.—The Rev. R. Y. Barber, rector of Grace Church, Galesburg, celebrated his twenty-fifth anniversary in the priesthood on June 21st. He reports 507 baptisms; 363 confirmations; 124 marriages; 631 funerals; 3,088 Holy Communion services; 3,855 other services; \$10,925 for the missionary work of the Church; \$8,000 for charity; and \$58,975 for improvements and new buildings.

RHODE ISLAND—The faculty of St. Dunstan's College of Sacred Music, Providence, will be enlarged by the appointment of E. Power Biggs, now choirmaster and organist of Emmanuel Church, Newport, as instructor in organ, and Phillip La Rowe, formerly teacher of organ and music in the public schools of Tulsa, Okla., as instructor in theory and composition. There will be two additions to the faculty of the choir school also: Otis Edward Fellows, last year tutor in English at the Ecole Normale d'Instituteurs in Savenay, Loire Inferieure, France, who will teach French; and the Rev. H. H. Walsh, at present curate at the Chapel of the Intercession, New York, who will teach history.

SAN JOAQUIN—During the week of June 15th to 20th the district held its first summer conference at Camp Sierra. Fifty-eight registered and most of these were present throughout the conference. The Very Rev. A. W. Farlander, dean of the Cathedral, was dean of the school, and the Bishop of the diocese, the Rt. Rev. L. C. Sanford, D.D., was chaplain. The faculty consisted of the Rev. F. B. Bartlett, field secretary of the province; Mrs. David

Covell of the Los Angeles midnight mission; A. R. Merrix, who conducted the young people's hour; and Miss Avis Harvey of St. Margaret's House, Berkeley, who presented the new spirit and method in religious education. A feature of the conference was the blessing of a preaching cross on the camp grounds. The camp is located in the mountains sixty miles east of Fresno where for some years the Methodists of the San Joaquin Valley have held summer conferences. Bishop Sanford has made an arrangement with them whereby the conference may have use of the grounds, dormitories, and cafeteria, and he has contributed to the equipment of the camp a small rustic chapel, called the House of Prayer, which he has placed at the disposal of those who shall use the grounds, for purposes of common and private worship, but has stipulated that it is not to be used for lectures or preaching. Outside this chapel, on the hillside, is the preaching cross.

SOUTH CAROLINA—The first of a series of Young People's conferences to be held this summer at Lake Kanuga, near Hendersonville, N. C., closed on June 26th. This was immediately followed by the junior boys' and girls' camps from June 27th to July 10th with an enrolment of 300. The two camps are held at the same time but in a different part of the grounds and under separate leadership. The remaining conferences are: Adult Training School for Church Workers, July 11-24; Clergy Conference, July 12-24; Laymen's Conference July 24-26; Woman's Auxiliary, July 24; Boys' Camp, August 1-29.—The second annual Church Training School for Colored Churchmen will be held in the state college buildings at Orangeburg, S. C., July 13-17. Serving on the faculty will be the Rev. Gardiner L. Tucker D.D., executive secretary, department of religious education, province of Sewanee, and Miss Emily C. Meacher, supervisor primary department, Church of the Holy Communion, Charleston.

WESTERN MICHIGAN—The fifth annual summer conference of the diocese opened on June 20th, at Rochdale Inn, near Montague. The faculty included Fr. Young of Howe School; Miss Cooper of the National Council; the Rev. R. W. Woodroffe of Detroit; the Rev. C. L. Taylor of Cambridge; the Rev. Harold Holt of Oak Park; Dean Hoag of Eau Claire; and Mr. Stillwell, Miss Gardner, and Miss Higgins of Grand Rapids. The Rt. Rev. John N. McCormick, D.D., Bishop of the diocese, was chaplain and the Rev. L. B. Whittemore was director. In spite of the depression, more than \$300 worth of books were sold in the Book Store.

WESTERN NORTH CAROLINA—A memorial tablet to the Rev. Charles Mercer Hall, first rector of St. Mary's Church, Asheville, has recently been given by certain members of the parish, and placed on the wall in the chancel. Fr. Hall died in 1929 while rector of Trinity Church, Bridgeport, Conn.—The fourth annual session of the Southern summer school for women workers in industry was held the first week of this month at Christ School, Arden.

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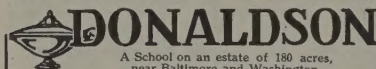
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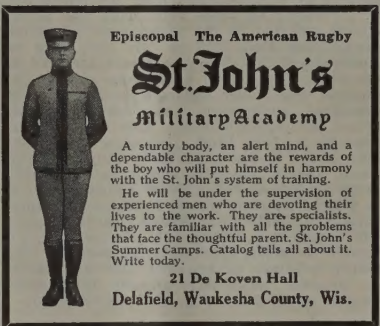
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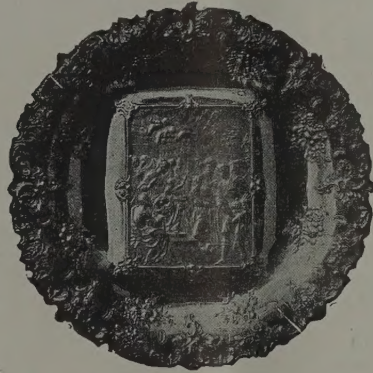
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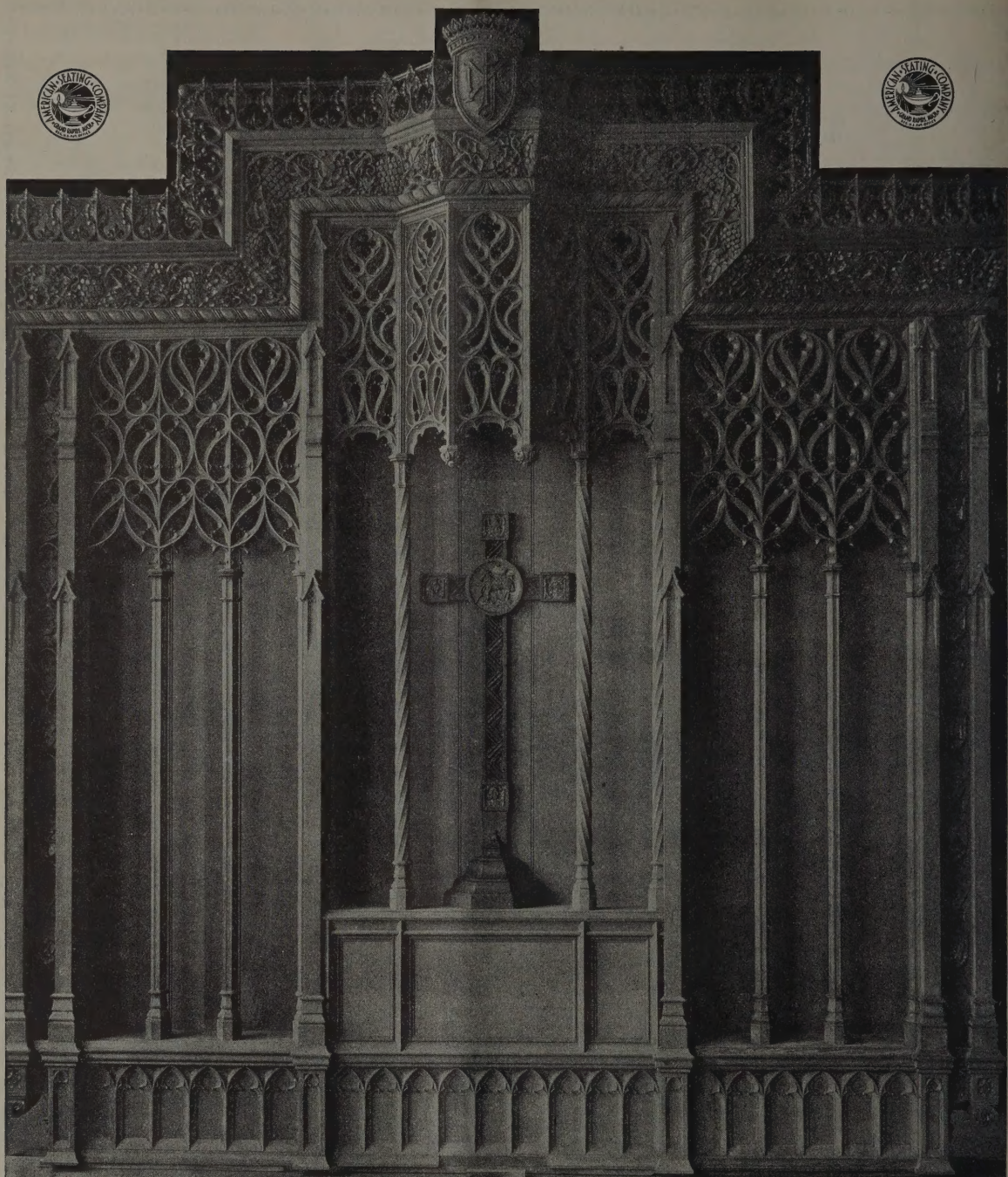
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